THE

SPECTATOR.

VOL. III.



LONDON:

Printed for S. Buckley, at the Dolphin in Little-Britain; and J. Tonson at Shakespear's-Head over-against Catherine-street in the Strand. 1713.

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Printed for 5. auckley, at the Delphin in Livile-Britain; and A. Tonfon at Shakefren - Head over-against Catherine-freet in the Strand. 17130



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HENRY BOYLE, Fig.

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S the profest Design of this Work is to Entertain its Readers in general, without giving Offence to any particular Person, it A 2 would

The Dedication.

would be difficult to find out so proper a Patron for it as Your self, there being none whose Merit is more univerfally acknowledged by all Parties, and who has made himself more Friends, and fewer Enemies. Your great Abilities, and unquestioned Integrity, in those High Employments which You have passed through, would not have been able to have raifed You this general Approbation, had they not been accompanied with that Moderation in an high Fortune, and that Affability of Manners, which are fo conspicuous through all parts

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The Dedication.

of Your Life. Your Aveision to any Oftentations Arts of Setting to show those Great Services which You have done the Publick, has not likewise a lite the contributed to that Universital Acknowledgment which is paid You by Your Country.

The Consideration of this Part of Your Character is that which hinders me from enlarging on those Extraordinary Talents, which have given You so great a Figure in the British Senate, as well as on that Elegance and Politeness, which appear in your more retired Conversation. I should be unpardonable, if, after

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The Dedication,

terwhat I have said, I should longer detain You with an Address of this Matures I cannot, however, conclude it without owning those great Obligations which You have laid upon; all as doing those which You have laid upon; all as doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have laid upon; all a doing those which you have

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SPECTATOR

Ceiving any Comment of Vernollines

Nº 170. Friday, September 14, 1711.

In amore bac omnia infunt vitia: injuria,
Suspiciones, inimicitia, inducia,
Bellum, pax rursum—
Ter. Eun.

PON looking over the Letters of my female Correspondents, I find several from Women complaining of jealous Husbands, and at the same time protesting their own Innocence; and desiring my Advice on this Occasion. I shall therefore take this Subject into my Consideration, and the more willingly, because I find that the Marquis of Hellifax, who in his Advice to a Daughter has instructed a Wife how to behave her self towards a false, an intemperate, a cholerick, Vol. III.

a fullen, a covetous, or a filly Husband, has not spoken one Word of a jealous Husband.

JEALOUSIE is that Pain which a Man feels from the Apprehension that he is not equally beloved by the Person whom he entirely loves. Now, because our inward Passions and Inclinations can never make themselves visible, it is impossible for a jealous Man to be throughly cured of his Suspicions. His Thoughts hang at best in a State of Doubtfulness and Uncertainty; and are never capable of receiving any Satisfaction on the advantageous Side; so that his Enquiries are most successful when they discover nothing: His Pleasure arises from his Disappointments, and his Life is spent in Pursuit of a Secret that destroys his Happiness if he chance to find it.

AN ardent Love is always a strong Ingredient in this Paffion; for the same Affection which stirs up the jealous Man's Defires, and gives the Party beloved fo beautiful a Figure in his Imagination, makes him believe the kindles the fame Passion in others, and appears as amiable to all Beholders. And as Jealousie thus arises from an extraordinary Love, it is of fo delicate a Nature that it fcorns to take up with any thing less than an equal Return of Love. Not the warmest Expressions of Affection, the softest and most tender Hypocrifie, are able to give any Satisfa 1 ion, where we are not perfwaded that the Affection is real and the Satisfaction mutual. For the jealous Man wishes himself a kind of Deity to the Person he loves: He would be the only

only Pleasure of her Senses, the Employment of her Thoughts; and is angry at every thing the admires, or takes Delight in, besides himfels.

PHADRIA'S Request to his Mistress, upon his leaving her for three Days, is inimitably beautiful and natural.

Oum milite isto prasens, absens ut sies:

Dies, noctesque me ames: me desideres:

Me somnies: me exspectes: de me cogites:

Me speres: me te oblectes: mecum tota sis:

Meus fac sis postremo animus, quando ego sum tuus.

Ter. Euri.

THE jealous Man's Difease is of fo maliga hant a nature, that it converts all he takes into its own Nourishment. A cool Behaviour fets him on the Rack, and is interpreted as an Instance of Aversion or Indifference ; a fond one raises his Sulpicions, and looks too much like Diffinulation and Artifice. If the Person he loves be cheerful, her Thoughts must be employed on another; and if sad, she is certainly thinking on himself. In short, there is no Word or Gesture so infignificant but it gives him new Hints, feeds his Suspicions, and furnishes him with fresh Matters of Difcovery: So that if we consider the Effects of this Passion, one would rather think it proceeded from an inveterate Hatred than an excessive Love; for certainly none can meet with more Diffquetude and Uncafinels than a fuspected Wife, if we except the jealous Hufband:

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The SPECTATOR. Nº 170.

BUT the great Unhappiness of this Pasfion is, that it naturally tends to alienate the Affection which it is so sollicitous to engross; and that for these two Reasons, because it lays too great a Constraint on the Words and Actions of the suspected Person, and at the same time shews you have no honourable Opinion of her; both of which are strong Mo-

tives to Aversion.

THE

NOR is this the worst Effect of Jealousie; for it often draws after it a more fatal Train of Consequences, and makes the Person you fuspect guilty of the very Crimes you are so much afraid of. It is very natural for fuch who are treated ill and upbraided falfely, to find out an intimate Friend that will hear their Complaints, condole their Sufferings, and endeavour to footh and affwage their fecret Resentments. Besides, Jealousie puts a Woman often in Mind of an ill thing that she would not otherwise perhaps have thought of, and fills her Imagination with fuch an unlucky Idea, as in Time grows familiar, excites Defire, and loses all the Shame and Horrour which might at first attend it. Nor is it a Wonder, if the who fuffers wrongfully in a Man's Opinion of her, and has therefore nothing to forfeit in his Esteem, resolves to give him Reafon for his Suspicions, and to enjoy the Pleafure of the Crime fince the must undergo the Ignominy. Such probably were the Confiderations that directed the wife Man in his Advice to Husbands; Be not jealous over the Wife Wife of thy Bosom, and teach her not an evil

Lesson against thy self. Ecclus.

AND here, among the other Torments which this Passion produces, we may usually observe that none are greater Mourners than jealous Men, when the Person who provoked their Jealousie is taken from them. Then it is that their Love breaks out surjously, and throws offall the Mixtures of Suspicion which choaked and smothered it before. The beautiful Parts of the Character rise uppermost in the jealous Husband's Memory, and upbraid him with the ill Usage of so divine a Creature as was once in his Possession; whilst all the little Impersections that were before so uneasse to him wear off from his Remembrance, and shew themselves no more

WE may see, by what has been said, that Jealousie takes the deepest Root in Men of amorous Dispositions; and of these we may find three Kinds who are most over-run with it.

THE First are those who are conscious to themselves of any Infirmity, whether it be Weakness, old Age, Deformity, Ignorance, or the like. These Men are so well acquainted with the unamiable Part of themselves, that they have not the Considence to think they are really beloved; and are so distrustful of their own Merits, that all Fondness towards them puts them out of Countenance, and looks like a Jest upon their Persons. They grow suspicious on their sirst looking in a Glass, and are stung with Jealousie at the Sight of a Wrinkle. A handsome Fellow immediately

aabe fe ately allarms them, and everything that looks young or gay turns their Thoughts upon their Wives.

A Second fort of Men, who are most liable to this Passion, are those of cunning, wary and distrustful Tempers. It is a Fault very justly found in Histories composed by Politicians, that they leave nothing to Chance or Humour, but are still for deriving every Action from fome Plot and Contrivance, for drawing up a perpetual Scheme of Causes and Events, and preferving a constant Correspondence between the Camp and the Council-Table. And thus it happens in the Affairs of Love with Men of too refined a Thought. They put a Construction on a Look, and find out a Defign in a Smile; they give new Senfes and Significations to Words and Actions; and are ever tormenting themselves with Fancies of their own raising: They generally act in a Disguise themselves, and therefore mistake all outward Shows and Appearances for Hipocrifie in others; fo that I believe no Men fee less of the Truth and Reality of things, than these great Refiners upon Incidents, who are so wonderfully subtile and over-wife in their Conceptions.

NOW what these Men sancy they know of Women by Reslection, your lewd and vicious Men believe they have learn'd by Experience. They have seen the poor Husband so mis-led by Tricks and Artifices, and in the Midst of his Enquiries so lost and bewildered in a crooked intreague, that they still suspect

an Under-plot in every female Action; and especially where they see any Resemblance in the Behaviour of two Persons, are apt to fancy it proceeds from the fame Delign in both. These Men therefore bear hard upon the suspecied Party, pursue her close through all her Turns and Windings, and are too well acquainted with the Chace to be flung off by any faife Steps or Doubles: Befides, their Acquaintance and Conversation has lain wholly among the vicious Part of Womankind, and therefore it is no Wonder they censure all alike, and look upon the whole Sex as a Species of Impostors. But if, notwithstanding their private Experience, they can get over thefe Prejudices, and entertain a favourable Opinion of fome Women; yet their own loose Defires will flir up new Sufpicions from another Side, and make them believe all Men fubject to the same Inchnations with themfelves.

WHETHER these or other Motives are most predominant, we learn from the modern Histories of America, as well as from our own Experience in this Part of the World, that Jealousie is no Northern Passion, but rages most in those Nations that lie nearest the Insluence of the Sun. It is a Missfortune for a Woman to be born between the Tropicks, for there lie the hottest Regions of Jealousie; which as you come Northward cools all along with the Climate, till you scarce meet with any thing like it in the Polar Circle. Our own Nation is very temperately situated in this Re-

spect, and if we meet with some sew disordered with the Violence of this Passion, they are not the proper Growth of our Country, but are many Degrees nearer the Sun in their

Constitutions than in their Climate.

AFTER this frightful Account of lealousie, and the Persons who are most subject to it, it will be but fair to shew by what Means the Passion may be best allay'd, and those who are possessed with it set at Ease. Other Faults indeed are not under the Wife's Jurisdiction, and should, if possible, escape her Observation; but Jealousie calls upon her particularly for its Cure, and deferves all her Art and Application in the Attempt: Besides, she has this for her Encouragement, that her Endeavours will be always pleafing, and that fhe will still find the Affection of her Husband rifing towards her in proportion as his Doubts and Suspicions vanish; for, as we have seen all along, there is so great a Mixture of Love in Jealousie as is well worth the separating. But this shall be the Subject of another Paper. L 1 20 100 110 July 16

Nº 171. Saturday, September 15.

Credula res amor eft.

Ovid. Met.

AVING in my Yesterday's Paper discovered the Nature of Jealousie, and pointed out the Persons who are most subject to it, I must here apply my self to my Fair Cor-

Correspondents, who defire to live well with a jealous Husband, and to ease his Mind of

its unjust Suspicions.

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THE first Rule I shall propose to be obferved is, that you never feem to dislike in another what the Jealous Man is himself guilty of, or to admire any thing in which he himself does not excell. A Jealous Man is very quick in his Applications, he knows how to find a double Edge in an Invective, and to draw a Satyr on himself out of a Panegyrick on another. He does not trouble himself to consider the Person, but to direct the Character; and is fecretly pleafed or confounded as he finds more or less of himself in it. The Commendation of any thing in another, flirs up his Jealousie, as it shews you have a Value for others, besides himself; but the Commendation of that which he himself wants, inflames him more, as it shews that in some Respects you prefer others before him. Jealousie is admirably described in this view by Horace in his Ode to Lydia;

Quum tu, Lydia, Telephi Cervicem roseam, & cerea Telephi Laudas brachia, ve meum Fervens difficili bile tumet jecur: Tunc nec mens mibi, nec color Certa sede manet; bumor & in genas Furtim labitur arguens Quam lentis penitus macerer Ignibus.

When Telephus bis yourbful Charms, His rose Neck and winding Arms,

tilau(Dygorfi

With endless Rapture you recite,
And in the pleasing Name delight,
My Heart, inflam d by Jealous Heats,
With numberless Resements beats;
From my pale Cheek the Calour flies,
And all the Man within me Dies:
By turns my bidden Grief appears
In rising Sighs and falling Tears,
That show too well the warm Desires,
The flent, slow, consuming Fires,
Which on my immost Vitals pray,
And melt my very Soul away.

THE Jealous Man is not indeed angry, if you diflike another; but if you find those Faults which are to be found in his own Character, you discover not only your Dislike of another but of himfelf. In short, he is so defirous of engrossing all your Love; that he is grieved at the want of any Charm, which, he believes, has power to raise it; and if he finds, by your Centures on others, that he is not fo agreeable in your Opinion as he might be, he naturally concludes you could love him better, if he had other Qualifications, and that by Consequence your Affection does not arise so high as he thinks it ought. If therefore his Temper be Grave or Sullen, you must not be too much pleased with a Jest, or transported with any thing that is gay and diverting. If his Beauty be none of the best, you must be a profest Admirer of Prudence, or any other Quality he is Master of, or at least vain enough to think he is.

IN the next place, you must be sure to be free and open in your Conversation with him, and to let in Light upon your Actions, to unravel all your Defigns, and discover every Secret however trifling or indifferent. A jealous Husband has a particular Aversion to Winks and Whifpers, and if he does not fee to the Bottom of every thing, will be fure to go beyond it in his Fears and Suspicions. He will always expect to be your chief Confident, and where he finds himfelf kept out of a Secret, will believe there is more in it than there should be. And here it is of great concern, that you preferve the Character of your Sincerity uniform and of a piece: for if he once finds a falle gloss pur upon any single Action. he quickly suspects all the rest; his working Imagination immediately takes a false hint, and runs off with it into feveral remote Confequences, till he has proved very ingenious in working out his own Mifery.

IF both these Methods fail, the best way will be to let him see, you are much cast down and afflicted for the ill Opinion he entertains of you, and the Disquietudes he himself suffers for your sake. There are many, who take a kind of barbarous Pleasure in the Jealouse of those who love them, that insult over an aking Heart, and triumph in their Charms which are able to excite so much Uneasiness.

Ardeat ipfo licet tormentis gaudet Amantis. Juv.

But these often carry the Humour so far, till their affected Coldness and Indifference quite quite kills all the Fondness of a Lover, and are then fure to meet in their turn with all the Contempt and Scorn that is due to fo infolent a Behaviour. On the contrary, it is very probable, a melancholy, dejected Carriage, the usual effects of injured Innocence, may foften the Jealous Husband into Pity, make him fensible of the Wrong he does you, and work out of his Mind all those Fears and Suspicions that make you both unhappy. At least it will have this good Effect, that he will keep his Jealousie to himself, and repine in private, either because he is sensible it is a Weakness, and will therefore hide it from your Knowledge, or because he will be apt to fear some ill Effect it may produce, in cooling your Love towards him, or diverting it to another

THERE is still another Secret that can never fail, if you can once get it believ'd, and which is often practis'd by Women of greater Cunning than Virtue: This is to change Sides for a while with the Jealous Man, and to turn his own Passion upon himself; to take some Occasion of growing Jealous of him, and to follow the Example he himself hath set you. This Counterfeited Jealousie will bring him a great deal of Pleasure, if he thinks it real; for he knows experimentally how much Love goes along with this Passion, and will besides feel something like the Satisfaction of a Revenge, in feeing you undergo all his own Tortures. But this, indeed, is an Artifice so difficult, and at the same time so dis-inge-

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nuous, that it ought never to be put in Practice, but by fuch as have Skill enough to cover the Deceit, and Innocence to render it excusable.

I shall conclude this Essay with the Story of Herod and Marianne, as I have collected it out of Josephus, which may serve almost as an Example to whatever can be said on this Sub-

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MARIAMNE had all the Charms that Beauty, Birth, Wit and Youth could give a Woman, and Herod all the Love that fuch Charms are able to raise in a warm and amorous Dispofition. In the midst of this his Fondness for Marianne, he put her Brother to Death, ashe did her Father not many Years after. The Barbarity of the Action was represented to Mark Antony, who immediately fummoned Herod into Egypt, to answer for the Crime that was there laid to his Charge. Herod attributed the Summons to Antony's Defire of Marianne, whom therefore before his Departure he gave into the Custody of his Uncle To seph, with private Orders to put her to Death. if any fuch Violence was offer'd to himfelf. This Joseph was much delighted with Mariamne's Conversation, and endeavour'd with all his Art and Rhetorick to fet out the Excess of Herod's Passion for her; but when he still found her Cold and Incredulous, he inconsiderately told her, as a certain Instance of her Lord's Affection, the private Orders he had left behind him, which plainly shew'd, according to Joseph's Interpretation, that he could

could neither Live nor Die without her. This Barbarous Instance of a wild unreasonable Passion quite put out, for a time, those little Remains of Affection the still had for her Lord: Her Thoughts were so wholly taken up with the Cruelty of his Orders, that she could not consider the Kindness that produced them, and therefore represented him in her Imagination, rather under the frightful Idea of a Murderer than a Lover. Herod was at length acquitted and difmiffed by Mark Antony, when his Soul was all in Flames for his Marianne; but before their Meeting he was not a little alarm'd at the Report he had heard of his Uncle's Conversation and Familiarity with her in his Absence. therefore was the first Discourse he entertain'd her with, in which the found it no easie Matter to quiet his Suspicions. But at last he appear'd fo well fatisfied of her Innocence. that from Reproaches and Wranglings he fell to Tears and Embraces. Both of them wept very tenderly at their Reconciliation, and Herod poured out his whole Soul to her in the warmest Protestations of Love and Constancy when amidst all his Sighs and Languishings the ask'd him, whether the private Orders he left with his Uncle Joseph were an Inflance of fuch an inflamed Affection. The jealous King was immediately roused at so unexpected a Question, and concluded his Uncle must have been too Familiar with her, before he would have discovered such a Secret. In short, he such that the factor insert at the tart for

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put his Uncle to Death, and very difficultly prevailed upon himself to spare Marianne.

AFTER this he was forced on a fecond Journey into Egypt, when he committed his Lady to the Care of Sobemus, with the same private Orders he had before given his Uncle, if any Mischief besel himself. In the mean while Marianne fo won upon Sobemus by her Prefents and obliging Conversation, that the drew all the Secret from him, with which Herod had entrutted him; so that after his Return, when he flew to her with all the Transports of Joy and Love, she received him coldly with Sighs and Tears, and all the Marks of Indifference and Aversion. This Reception to flirred up his Indignation, that he had certainly flain her with his own Hands, had not he feared he himself should have become the greater Sufferer by It. It was not long after this when he had another violent Return of Love upon him; Mariamne was therefore fent for to him, whom he endeavoured to foften and reconcile with all poffible Conjugal Careffes and Endearments, but the declin'd his Embraces, and answer'd all his Fondness with bitter Invectives for the Death of her Father and her Brother. This Behaviour fo incenfed Herod, that he very hardly refrain'd from striking her; when in the heat of their Quarrel there came in a Witness, suborn'd by some of Marianne's Enemies, who accused her to the King of a Design to poison him. Herod was now prepared to hear any thing in her Prejudice,

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and immediately ordered her Servant to be stretch'd upon the Rack; who in the Extremity of his Tortures confest, that his Mistress's Aversion to the King arose from something Sohemus had told her; but as for any Defign of poisoning, he utterly disowned the least Knowledge of it. This Confession quickly proved fatal to Sohemus, who now lay under the fame Suspicions and Sentence that Joseph had before him on the like Occasion. Nor would Herod rest here; but accused her with great Vehemence of a Delign upon his Life, and by his Authority with the Judges had her publickly Condemned and Executed. Herod foon after her Death grew melancholy and dejected, retiring from the Publick Administration of Affairs into a solitary Forest, and there abandoning himfelf to all the black Confiderations which naturally arise from a Passion made up of Love, Remorfe, Pity and Despair. He used to rave for his Marianne, and to call upon her in his distracted Fits: and in all Probability would foon have followed her, had not his Thoughts been feafonably called off from so sad an Object by Publick Storms, which at that time very nearly threatned him. view and and July 16 The beautiful of the second of the

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Nº 172. Monday, September 17.

Non solum Scientia, qua est remota a Justitia, Calliditas potius quam Sapientia est appellanda; verum etiam Animus paratus ad periculum, si sua cupiditate, non utilitate communi impellitur, Audacia potius nomen babeat, quam Fortitudinis — Plato apud Tulli

THERE can be no greater Injury to humane Society, than that good Talents among Men should be held honourable to those who are endowed with them, without any Regard how they are applied. The Gifts of Nature and Accomplishments of Art are valuable, but as they are exerted in the Interests of Virtue, or governed by the Rules of Honour. We ought to abstract our Minds from the Observation of any Excellence in those we converse with, 'till we have taken fome Notice, or received fome good Information of the Disposition of their Minds; otherwise the Beauty of their Persons, or the Charms of their Wit, may make us fond of those whom our Reason and Judgment will tell us we ought to abhor.

WHEN we fuffer our selves to be thus carried away by meer Beauty or meer Wit, Ommamante with all her Vice will bear away as much of our Good-will as the most innocent Virgin or discreetest Matron; and there cannot be a more abject Slavery in this World, Vol. III.

than to doat upon what we think we ought to condemn: Yet this must be our Condition in all the Parts of Life, if we fuffer our felves to approve any thing but what tends to the Promotion of what is good and honourable. If we would take true Pains with our felves to consider all things by the Light of Reason and Justice, tho' a Man were in the Height of Youth and amorous Inclinations, he would look upon a Coquet with the same Contempt or Indifference as he would upon a Coxcomb: The wanton Carriage in a Woman, would disappoint her of the Admiration which the aims at; and the vain Drefs or Discourse of a Man, would destroy the Comliness of his Shape, or Goodnels of his Understanding. I fay the Goodnels of his Understanding, for it is no less common to see Men of Sense commence Coxcombs, than beautiful Women become immodest. When this happens in either, the Favour we are naturally inclined to give to the good Qualities they have from Nature, should abate in Proportion. But however just it is to measure the Value of Men by the Application of their Talents, and not by the Eminence of those Qualities abstracted from their Use; I say, however just fuch a way of judging is, in all Ages as well, as this, the Contrary has prevailed upon the Generality of Mankind. How many lewd Devices have been preserved from one Age. to another, which had perilled as foon as they were made, if Painters and Sculptors had been esteemed as much for the Purpose.

as the Execution of their Designs? Modest and well-governed Imaginations, have by this Means lost the Representations of Ten thousand charming Portraitures, filled with Images of innate Truth, generous Zeal, couragious Faith, and tender Humanity; instead of which Satyrs, Furies, and Monsters, are recommended by those Arts to a shameful Eternity.

THE unjust Application of laudable Talents, is tolerated in the general Opinion of Men, not only in fuch Cases as are here mentioned, but also in Matters which concern ordinary Life. If a Lawyer were to be esteemed only as he uses his Parts in contending for Justice, and were immediately despicable when he appeared in a Cause which he could not but know was an unjust one, how honourable would his Character be? And how honourable is it in fuch among us, who follow the Profession no otherwise than as labouring to protect the Injured, to subdue the Oppressor, to imprison the careless Debtor, and do Right to the painful Artificer? But many of this excellent Character are overlooked by the greater Number; who affect covering a weak Place in a Client's Title, diverting the Course of an Enquiry, or finding a skilful Refuge to palliate a Falshood: Yet it is still called Eloquence in the latter, though thus unjustly employed; but Refolution in an Affassin is according to Reason quite as laudable, as Knowledge and Wifdom exercifed in the Defence of an ill Caufe. cannot extroguish.

WERE the Intention stedfastly consider = ed, as the Measure of Approbation, all Falshood would foon be out of Countenance; and an Addressin imposing upon Mankind, would be as contemptible in one State of Life as another. A couple of Courtiers making Profestions of Esteem, would make the same Figure after Breach of Promise, as two Knights of the Post convicted of Perjury. But Conversation is fallen so low in point of Morality, that as they fay in a Bargain, " Let the Buyer look to it, fo in Friendship he is the Man in Danger who is most apt to believe: He is the more likely to fuffer in the Commerce, who begins with the Obligation of being the more ready to enter into it.

BUT those Men only are truly great, who place their Ambition rather in acquiring to themselves the Conscience of worthy Enterprizes, than in the Prospect of Glory which attends them. These exalted Spirits would rather be fecretly the Authors of Events which areferviceable to Mankind, than without being fuch, to have the publick Fame of it. Where therefore an eminent Merit is robbed by Artifice or Detraction, it does but encrease by such Endeavours of its Enemies: The impotent Pains which are taken to fully. it, or diffuse it among a Crowd to the Injury of a fingle Person, will naturally produce the contrary Fffect; the Fire will blaze out, and burn up all that attempt to fmother what they cannot extinguish.

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THERE is but one thing necessary to keep the Possession of true Glory, which is to hear the Opposers of it with Patience, and preferve the Virtue by which it was acquired. When a Man is thoroughly perswaded that he ought neither to admire, wish for, or purfue any thing but what is exactly his Duty, it is not in the Power of Seasons. Persons or Accidents to diminish his Value: He only is a great Man who can neglect the Applause of the Multitude, and enjoy himself independent of its Favour. This is indeed an arduous Task; but it should comfort a glorious Spirit that it is the highest Step to which humane Nature can arrive. Triumph. Applause, Acclamation, are dear to the Mind of Man; but it is still a more exquisite Delight to fay to your felf, you have done well, than to hear the whole humane Race pronounce you glorious, except you your felf can join with them in your own Reflexions. A Mind thus equal and uniform may be deferted by little fashionable Admirers and Followers, but will ever be had in Reverence by Souls like it felf. The Branches of the Oak endure all the Seasons of the Year, though its Leaves fall off in Autumn; and thefe too will be reftored with the returning Spring.

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Nº 173. Tuesday, September 18.

Saxificos vultus, quacunque ea, tolle Medufa. Ov. Met.

IN a late Paper I mentioned the Project of an Ingenious Author for the erecting of feveral Handicraft Prizes to be contended for by our British Artizans, and the Influence they might have towards the Improvement of our feveral Manufactures. I have fince that been very much furprized by the following Advertisement which I find in the Post-Boy of the 11th Instant, and again repeated in the Post-Boy of the 15th.

ON the 9th of October next will be run for upon Coleshill-Heath in Warwickshire, a Plate of 6 Guineas value, 3 Heats, by any Horse, Mare or Gelding that hath not won above the Value of 51, the winning Horse to be Sold for 101, to carry 10 Stone weight, if 14 Hands high, if above or under, to carry or be allowed weight for Inches, and to be entred Friday the 5th at the Swan in Coleshill, before 6 in the Evening. Also a Plate of less value to be run for by Asses. The same Day a Gold Ring to be Grinn'd for by Men.

THE first of these Diversions, that is to be exhibited by the 101. Race-Horses, may probably have its use; but the two last, in which the Asses and Men are concerned, seem to me altogether extraordinary and unaccountable. Why they should keep running Asses at Colesbill, or how making Mouths turns to account in Warwickshire, more than in any other

other Parts of England, I cannot comprehend. I have looked over all the Olympick Games, and do not find any thing in them like an Ass Race, or a Match at Grinning. However it be, I am informed that several Asses are now kept in Body-Cloaths, and sweated every Morning upon the Heath, and that all the Country Fellows within ten Miles of the Swan, grinn an Hour or two in their Glasses every Morning, in order to qualifie themselves for the 9th of October. The Prize which is proposed to be grinn'd for, has raised such an Ambition among the Common People of Outgrinning one another, that many very difcerning Persons are afraid it should spoil most of the Faces in the County; and that a Warwick-Shire Man will be known by his Grinn, as Roman Catholicks imagine a Kentish Man is by his Tail. The Gold Ring which is made the Prize of Deformity, is just the Reverse of the Golden Apple that was formerly made the Prize of Beauty, and should carry for its Posie the old Motto inverted.

Detur tetriori.

Or to accommodate it to the Capacity of the Combatants,

The frightfullst Grinner, Be the Winner.

In the mean while I would advise a Dutch Painter to be present at this great Controverse of Faces, in order to make a Collection of the most remarkable Grinns that shall be there exhibited.

The SPECTATOR. Nº 173.

I must not here omit an Account which I lately received of one of these Grinning Matches from a Gentleman, who upon reading the above-mentioned Advertisement, entertained a Coffee-house with the following Narrative. Upon the taking of Namur, amidst other Publick Rejoicings made on that Occasion, there was a Gold Ring given by a Whig Justice of Peace to be grinn'd for. The first Competitor that entred the Lists, was a black swarthy French Man, who accidentally passed that way, and being a Man naturally of a wither'd Look, and hard Features, promifed himself good Success. He was placed upon a Table in the great Point of View, and looking upon the Company like Milton's Death.

Grinn'd horribly a Ghaftly Smile-

His Muscles were so drawn together on each side of his Face, that he shewed twenty Teeth at a Grinn, and put the Country in some pain, least a Foreigner should carry away the Honour of the Day; but upon a further Tryal they found he was Master only of the Merry Grinn.

THE next that mounted the Table was a Male-content in those Days, and a great Master in the whole Art of Grinning, but particularly excelled in the angry Grinn. He did his Part so well that he is said to have made half a Dozen Women miscarry; but the Justice being apprised by one who stood near him, that the Fellow who Grinned in his Face

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Face was a Jacobite, and being unwilling that a Difaffected Person should win the Gold Ring, and be looked upon as the best Grinner in the Country, he ordered the Oaths to be tendered him upon his quitting the Table, which the Grinner refusing, he was fet aside as an unqualified Person. There were several other Grotesque Figures that presented themfelves, which it would be too tedious to describe. I must not however omit a Plow-man who lived in the further Part of the Country, and being very lucky in a Pair of long Lanthorn-Jaws, wrung his Face into fuch an hideous Grimace that every Feature of it appeared under a different Distortion. The whole Company stood astonished at such a complicated Grinn, and were ready to affign the Prize to him, had it not been proved by one of his Antagonists that he had practifed with Verjuice for some Days before, and had a Crab found upon him at the very time of Grinning, upon which the best Judges of Grinning declared it, as their Opinion, that he was not to be looked upon as a fair Grinner, and therefore ordered him to be fet aside as a Cheat.

The Prize, it seems, fell at length upon a Cobler, Giles Gorgon by Name, who produced several new Grinns of his own Invention, having been used to cut Faces for many Years together over his Last. At the very first Grinn he cast every Human Feature out of his Countenance; at the second he became the Face of a Spout; at the third a Baboon, at the fourth the Head of a Base-Viol, and at the

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fifth a Pair of Nut-crackers. The whole Affembly wondered at his Accomplishments, and bestowed the Ring on him unanimously; but, what he effeemed more than all the rest, a Country Wench whom he had wooed in vain for above five Years before, was to charmed with his Grinns and the Applaufes which he received on all fides, that the Married him the Week following, and to this Day wears the Prize upon her Finger, the Cobler having

made use of it as his Wedding Ring.

THIS Paper might perhaps feem very impertinent if it grew ferious in the Conclusion. I would nevertheless leave it to the Consideration of those who are the Patrons of this monstrous Tryal of Skill, whether or no they are not guilty, in some measure, of an Affront to their Species, in treating after this manner the Human Face Divine, and turning that part of us, which has fo great an Image impressed upon it, into the Image of a Monkey; whether the raising such filly Competitions among the Ignorant, proposing Prizes for fuch useless Accomplishments, filling the common Peoples Heads with fuch Senfeless Ambitions, and infpiring them with fuch abfurd Ideas of Superiority and Preheminence, has not in it fomething Immoral as well as Ridiculous. nail That i John 19 - he is deseron elimente nuo Doid in mai en mentre publication de la literature de la come

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Nº 174. Wednesday, September 19.

Hac memini & victum frustra contendere Thyrin. Virg.

mon than Animolities between Parties that cannot subsist but by their Agreement: This was well represented in the Sedition of the Members of the human Body in the old Roman Fable. It is often the Case of lesser confederate States against a superior Power, which are hardly held together though their Unanimity is necessary for their common Safety: And this is always the Case of the landed and trading Interest of Great Britain; the Trader is fed by the Product of the Land, and the landed Man cannot be cloathed but by the Skill of the Trader; and yet those Interests are ever jarring.

WE had last Winter an Instance of this at our Club, in Sir Roger De Covere vand Sir Andrew Freedort, between whom there is generally a constant, though friendly, Opposition of Opinions. It happened that one of the Company, in an historical Discourse, was observing, that Carthaginian Faith was a proverbial Phrase to intimate Breach of Leagues. Sir Roger said it could hardly be otherwise: That the Carthaginians were the greatest Traders in the World; and as Gain is the chief End of such a People, they never

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regarded; they will, if it comes easily, get Money honestly; but if not, they will not scruple to attain it by Fraud or Cosenage: And indeed what is the whole Business of the Trader's Accompt, but to over-reach him who trusts to his Memory? But were that not so, what can there great and noble be expected from him whose Attention is for ever fixed upon ballancing his Books, and watching over his Expences? And at best, let Frugality and Parsimony be the Virtues of the Merchant, how much is his punctual Dealing below a Gentleman's Charity to the Poor, or

Hospitality among his Neighbours?

CAPTAIN SENTRY Observed Sir Andrew very diligent in hearing Sir Roger, and had a Mind to turn the Discourse, by taking Notice in general from the highest to the lowest Parts of humane Society, there was a fecret, tho' unjust Way among Men, of indulging the Seeds of Ill-nature and Envy, by comparing their own State of Life to that of another, and grudging the Approach of their Neighbour to their own Happiness; and on the other Side, he who is the less at his Ease repines at the other who, he thinks, has unjustly the Advantage over him. Thus the ciwil and military Lift look upon each other with much Ill-nature; the Soldier repines at the Courtier's Power, and the Courtier rallies the Soldier's Honour; or to come to lower Instances, the private Men in the Horse and Foot of an Army, the Carmen and Coachmen

men in the City-streets, mutually look upon each other with Ill-will, when they are in Competition for Quarters or the Way in their

respective Motions.

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IT is very well, good Captain, interrupted Sir ANDREW: You may attempt to turn the Discourse, if you think fit, but I must however have a Word or two with Sir ROGER; who, I see, thinks he has paid me off, and been very severe upon the Merchant. I shall not, continued he, at this Time remind Sir ROGER of the great and noble Monuments of Charity and publick Spirit which have been erected by Merchants fince the Reformation. but at prefent content my felf with what he allows us, Parsimony and Frugality. If it were confishent with the Quality of so antient a Baronet as Sir Roger, to keep an Accompt or measure things by the most infallible Way, that of Numbers, he would prefer our Parsimony to his Hospitality. If to drink so many Hogsheads is to be hospitable, we do not contend for the Fame of that Virtue; but it would be worth while to consider, whether so many Artificers at work ten Days together by my Appointment, or fo many Peafants made merry on Sir Roger's Charge, are the Men more obliged: I believe the Families of the Artificers will thank me, more than the Housholds of the Peasants shall Sir Roger. Sir ROGER gives to his Men, but I place mine above the Necessity or Obligation of my Bounty. I am in very little Pain for the Roman Proverb upon the Carthaginian Traders; the

the Romans were their professed Enemies : I am only forry no Carthaginian Histories have come to our Hands; we might have been taught perhaps by them fome Proverbs against the Roman Generolity, in fighting for and bestowing other People's Goods. But fince Sir Roger has taken Occasion from an old Proverb to be out of Humour with Merchants, it should be no Offence to offer one not quite so old in their Defence. When a Man happens to break in Holland, they fay of him that Be has not kept true Accompts. Phrase, perhaps, among us would appear a fost or humorous way of speaking, but with that exact Nation it bears the highest Reproach; for a Man to be mistaken in the Calculation of his Expence, in his Ability to answer future Demands, or to be impertinently fanguine in putting his Credit to too great Adventure, are all Instances of as much Infamy, as with gaver Nations to be failing in Courage or common Honesty.

NUMBERS are so much the Measure of every thing that is valuable, that it is not possible to demonstrate the Success of any Action, or the Prudence of any Undertaking, without them. I say this in Answer to what Sir Roger is pleased to say, That little that is truly noble can be expected from one who is ever poring on his Cash-book or ballancing his Accompts. When I have my Returns from Abroad, I can tell to a Shilling by the Help of Numbers the Profit or Loss by my Adventure; but I ought also to be able to shew that

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I had Reason for making it, either from my own Experience or that of other People, or from a reasonable Presumption that my Returns will be fufficient to answer my Expence and Hazard; and this is never to be done without the Skill of Numbers, For Inflance, if I am to trade to Turkey, I ought beforehand to know the Demand of our Manufactures there as well as of their Silks in England, and the customary Prices that are given for both in each Country. I ought to have a clear Knowledge of these Matters before-hand. that I may prefume upon sufficient Returns to answer the Charge of the Cargo I have finted out, the Freight and Affurance out and home, the Customs to the Queen, and the Interest of my own Money, and besides all these Expences a reasonable Profit to my self. Now what is there of Scandal in this Skill? What has the Merchant done that he should be for little in the good Graces of Sir Roger? he throws down no Man's Enclosures, and tramples upon no Man's Com; he takes nothing from the industrious Labourer; he pays the poor Man for his Work; he communicates his Profit with Mankind; by the Preparation of his Cargo and the Manufacture of his Returns, he furnishes Employment and Sublistance to greater Numbers than the richest Nobleman; and even the Nobleman is obliged to him for finding out foreign Markets for the Produce of his Estate, and for making a great Addition to his Rents; and yet 'tis certain that none of all these Things could be done by him without the Exercise of his Skill in Numbers.

This is the Oeconomy of the Merchant, and the Conduct of the Gentleman must be the fame, unless by scorning to be the Steward, he refolves the Steward shall be the Gentleman. The Gentleman no more than the Merchant is able without the Help of Numbers to account for the Success of any Action, or the Prudence of any Adventure. If, for Instance, the Chace is his whole Adventure, his only Returns must be the Stag's Horns in the great Hall, and the Fox's Nose upon the Stable Door. Without Doubt Sir Rocks knows the full Value of these Returns; and if before-hand he computed the Charges of the Chace, Gentleman of his Discretion would certainly have hang'd up all his Dogs, he would never have brought back so many fine Horses to the Kennel, he would never have gone so often like a Blast over Fields of Corn. If fuch too had been the Conduct of all his Ancestors, he might truly have boasted at this Day that the Antiquity of his Family had never been fullied by a Trade; a Merchant had never been permitted with his whole Estate to purchase a Room for his Picture in the Gallery of the COVERLYS, or to claim his Descent from the Maid of Honour. But 'tis very happy for Sir ROGER that the Merchant paid so dear for his Ambition. Tis the Misfortune of many other Gentlemen to turn out of the Seats of their Ancestors.

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Ancestors, to make Way for such new Masters as have been more exact in their Accompts than themselves; and certainly he deserves the Estate a great deal better who has got it by his Industry, than he who has lost it by his Negligence.

Nº 175. Thursday, September 20.

Proximus à tectis ignis defenditur agre: _____ Ov. Rem. Am.

Shall this Day entertain my Readers with two or three Letters I have received from my Correspondents: The first discovers to me a Species of Females which have hitherto escaped my Notice, and is as follows.

Mr. SPECTATOR,

I Am a young Gentleman of a competent Fortune, and a fufficient Taste of Learning, to spend five or six Hours every Day very agreeably among my Books. That I might have nothing to divert me from my Studies, and to avoid the Noises of Coaches and Chair-men, I have taken Lodgings in a very narrow Street, not far from White-hall; but it is my Missortune to be so posted, that my Lodgings are directly opposite to those of a Jezebel. You are to know, Sir, that a Jezebel (so called by the Neighbourhood from displaying her pernicious Charms Vol. III.

The SPECTATOR. Nº 175.

at her Window) appears constantly dress'd at her Saft, and has a thousand little Tricks and Fooleries to attract the Eyes of all the idle young Fellows in the Neighbourhood. I have feen more than fix Perions at once from their feveral Windows observing the · 7ezebel I am now complaining of. I at first looked on her my felf with the highest · Contempt, could divert my felf with her Airs for half an Hour, and afterwards take up my Plutarch with great Tranquility of Mind; but was a little vexed to find that in less than a Month she had considerably Itoln upon my Time, fo that I resolved to look at her no more. But the Jezebel, who, as I suppose, might think it a diminution to her Honour, to have the Number of her Gazers leffen'd, resolved not to part with me fo, and begun to play fo many new Tricks at her Window, that it was impossible for me to forbear observing her. I verily believe the put her felf to the Expence of a new Wax Baby on purpose to plague me; she used to dandle and play with this Figure as impertinently as if it had been a real Child: Sometimes she would e let fall a Glove or a Pin-Cushion in the Street, and thut or open her Calement three or four times in a Minute. When I had almost weaned my felf from this, she came in her Shift Sleeves, and dress'd at the Window. I had no way left, but to let down my Curtains, which I submitted to, though it considerably darkned my Room, P

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and was pleased to think that I had at last e got the better of her; but was surprized the e next Morning to hear her talking out of her Window quite cross the Street, with another Woman that lodges over me: I am fince 'informed, that she made her a Visit, and 4 got acquainted with her, within three Hours after the Fall of my Window-Curtains. 'SIR, I am plagued every Moment in the Day one way or other in my own Chambers: and the Jezebel has the Satisfaction to know, that, though I am not looking at her, I am ' list'ning to her impertinent Dialogues that pass over my Head. I would immediately change my Lodgings, but that I think it ' might look like a plain Confession that I am conquered; and besides this, I am told that most Quarters of the Town are infefled with these Creatures. If they are so, I am fure 'tis fuch an Abuse, as a Lover of · Learning and Silence ought to take Notice

I am, SIR, Tours, &c.

I am afraid, by fome Lines in this Letter, that my young Student is touched with a Diftemper which he hardly feems to dream of, and is too far gone in it to receive Advice. However, I shall Animadvert in due time on the Abuse which he mentions, having my self observed a Nest of Jezebels near the Temple, who make it their Diversion to draw up the Eyes of young Templars, that at the fame

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fame time they may fee them stumble in an unlucky Gutter which runs under the Window.

Mr. SPECTATOR,

I Have lately read the Conclusion of your forty feventh Speculation upon Butts with great Pleasure, and have ever fince been throughly perfwaded that one of those Gentlemen is extreamly necessary to enliven Conversation. I had an Entertainment last · Week upon the Water for a Lady to whom I make my Addresses, with several of our Friends of both Sexes. To divert the Company in general, and to shew my Mistress in particular my Genius for Raillery, I took one of the most celebrated Butts in Town along with me. It is with the utmost Shame and Confusion that I must acquaint you with the Sequel of my Adventure: As foon as we were got into the Boat I played a Sentence or two at my Butt which I thought very fmart, when my ill Genius, who Iverily believe inspired him purely for my Defruction, suggested to him such a Reply, as got all the Laughter on his fide. I was dashed at so unexpected a Turn, which the Butt perceiving resolved not to let me recover my felf, and purfuing his Victory, rallied and toffed mein a most unmerciful and barbarous manner 'till we came to Chelfea. I had fome fmall Success while we were eating Cheefe-· Cakes; but coming Home he renewed his Attacks with his former good Fortune, and equal Diversion to the whole Company. In short.

fhort, Sir, I must ingenuously own that I was never fo handled in all my Life; and to compleat my Misfortune, I am fince told that the Butt, flushed with his late Victory, has made a Visit of two to the dear Object of my Wishes, so that I am at once in danger of losing all my Pretensions to Wit, and my Mistress into the Bargain. This, Sir, is a true Account of my present Troubles, which you are the more obliged to affift me in, as you were your felf in a great measure the Cause of them, by recommending to us an Instrument, and not instructing us at the same time how to play upon it. I have been thinking whether it might not be highly convenient, that all Butts should wear an Inscription affixed to some Part of their Bodies, thewing on which fide they e are to be come at, and that if any of them are Persons of unequal Tempers, there fhould be some Method taken to inform the World at what Time it is fafe to attack them, and when you had best let them alone. But fubmitting these Matters to your more ferious Consideration,

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I am, SIR, Tours, &c.

I have, indeed, seen and heard of several young Gentlemen under the same Missortune with my present Correspondent. The best Rule I can lay down for them to avoid the like Calamities for the future, is, throughly to consider not only Whether their Companions are weak, but Whether themselves are Wits.

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38 The SPECTATOR. Nº 175.

THE following Letter comes to me from Exeter, and being credibly informed that what it contains is Matter of Fact, I shall give it my Reader as it was fent me.

Mr. SPECTATOR, Exeter, Sept. 7.

VOU were pleased in a late Speculation to take Notice of the Inconvenience we lie under in the Country, in not being able to keep Pace with the Fashion; but there is another Misfortune which we are subject to, and is no less grievous than the former, which has hitherto escaped your Observation. I mean, the having things palmed upon us for London Fashions, which were

e never once heard of there. A Lady of this Place had fome time fince a Box of the newest Ribbons sent down by the Coach: Whether it was her own malicious Invention, or the Wantonness of a London Milliner, I am not able to inform you; but, among the rest, there was one Cherry-coloured Ribbon, confisting of about half a dozen Yards, made up in the Figure of a Small Head-dress. The foresaid Lady had the Assurance to affirm, amidsta Circle of Female Inquisitors, who were present at the opening of the Box, that this was the newell Fashion worn at Court. Accordingly the next Sunday we had feveral Females, who came to Church with their Heads drefs'd wholly in Ribbons, and looked like so many Victims ready to be Sacrificed. This is still a reigning Mode among

us. At the same time we have a Sett of Gentlemen, who take the Liberty to ap-' pear in all publick Places without any Buttons to their Coats, which they supply with ' several little filver Hasps; tho' our freshest · Advices from London make no mention of any fuch Fashion; and we are something

hy of affording Matter to the Button-ma-

kers for a second Petition.

· WHAT I would humbly propose to the Publick is, that there may be a Society erected in London, to confift of the most skilful Persons of both Sexes for the infection of Modes and Fashions; and that hereafter no Person or Persons shall presume to appear fingularly habited in any Part of the Country, without a Testimonial from the foresaid Society that their Dress is anfwerable to the Mode at London. By this means, Sir, we shall know a little wheres about we are. Carried Hills Fifth and a

· IF you could bring this Matter to bear, ' you would very much oblige great Numbers of your Country Friends, and among

the reft,

Tour very Humble Servant,

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X Jack Modish.

Dy Movies - Friday. The safety of th

Nº 176. Friday, September 21.

Parvula, pumilio, xaeirur pia, tota merum Sal. Luc.

THERE are in the following Letter Matters which I, a Batchelor, cannot be supposed to be acquainted with; therefore shall not pretend to explain upon it till surther Consideration, but leave the Author of the Epistle to express his Condition his own Way.

Mr. SPECTATOR,

Do not deny but you appear in many of your Papers to understand humane Life pretty well; but there are very many things which you cannot possibly have a true Notion of, in a fingle Life, these are such as respect the ' married State; otherwise I cannot account for your having over-looked a very good fort of People, which are commonly called in Scorn the Hen-peckt. You are to underfland that I am one of those innocent Mortals, who fuffer Derision under that Word, for being governed by the best of Wives. It would be worth your Consideration to enter into the Nature of Affection it felf, and tell us, according to your Philosophy, why it is that our Dears shall do what they will with us, shall be froward, ill-natured, affuming, sometimes whine, at others rail, then ' fwoon 's fwoon away, then come to Life, have the Use of Speech to the greatest Fluency imaginable, and then fink away again, and all because they fear we do not love them e-' nough; that is, the poor things love us fo heartily, that they cannot think it possible we ' should be able to love them in so great a Degree, which makes them take on fo. I 'fay, Sir, a true good-natur'd Man, whom Rakes and Libertines call Hen-peckt, shall fall into all these different Moods with his dear Life, and at the same time see they are wholly put on; and yet not be hard-hearted enough to tell the dear good Creature that fhe is an Hypocrite. This fort of good Man is very frequent in the populous and wealthy City of London, and is the true hene peckt Man; the kind Creature cannot break through his Kindnesses so far as to come to an Explanation with the tender Soul, and therefore goes on to comfort her when nothing ails her, to appeale her when she is not angry, and to give her his Cash when he knows the does not want it; rather than be uneasie for a whole Month, which is computed by hard-hearted Men the Space of Time which a froward Woman takes to come to her felf if you have Courage to stand out.

* THERE are indeed several other Species of the Hen-peckt, and in my Opinion they are certainly the best Subjects the Queen has; and for that Reason I take it to be your Duty to keep us above Contempt

I do not know whether I make my felf understood in the Representation of an henpeckt Life, but I shall take Leave to give. you an Account of my felf and my own, Spouse. You are to know that I am reck-oned no Fool, have on several Occasions been tried whether I will take ill Usage, and, ver the Event has been to my Advantage; and yet there is not fuch a Slave in Turkey, as I am to my Dear. She has a good Share of Wit, and is what you call a very pretty agreeable Woman. I perfectly doat on her, and my Affection to her gives me all the Anxieties imaginable but that of Jealousie. My being thus confident of her, I take, as much as I can judge of my Heart, to be the Reafon, that whatever the does, tho'it be never fo much against my Inclination, there is still e left fomething in her Manner that is amiable. She will sometimes look at me with an affue med Grandeur, and pretend to refent that 'I have not had Respect enough for her Opi-'nion in fuch an Instance in Company. cannot but smile at the pretty Anger she is in, and then she pretends she is used like a 'Child. In a Word, our great Debate is which has the Superiority in Point of Understanding. She is eternally forming an Argument of Debate; to which I very indolently anfwer, Thou are mighty pretty. To this she answers, All the World but you think I have as much Sense as your self. I repeat to her, Indeed you are pretty. Upon this there is no Patience; the will throw down

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any thing about her, stamp, and pull off her Head-Cloaths. Fie, my Dear, fay I; how can a Woman of your Sense fall into fuch an intemperate Rage? This is an Argument which never fails. Indeed, my Dear, fays ' she, you make me mad fometimes, so you do, with the filly Way you have of treating 'me like a pretty Idiot. Well, what have I got by putting her into good Humour? Nothing, but that I must convince her of my good Opinion by my Practice; and then I am to give her Possession of my little ready Money, and for a Day and half following diflike all the diflikes, and extol every thing he approves. I am fo exquisitely fond of this Darling, that I feldom fee any of my Friends, am uneasse in all Companies till I 'fee her again; and when I come home the is in the Dumps, because she says she's fure I came to foon only because I think her handsome. I dare not upon this Occasion laugh; but the I am one of the warmest Churchmen in the Kingdom I am forced to rail at the Times, because the is a violent Whig. Upon this we talk Politicks fo long, that the is convinc'd I kiss her for her Wisdom. It is a common Practice with me to ask her some Question concerning the Conflitution, which the answers me in general out of Harington's Oceana: Then I commend her strange Memory, and her Arm is immediately locked in mine. While I keep her in this Temper she plays before me, fometimes dancing in the Midst of the Room, fomeManner that I am in continual Pleasure: She will play the Fool if I allow her to be wife,

but if the suspects I like her for her trifling

the immediately grows grave.

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THESE are the Toils in which I am taken, and I carry off my Servitude as well as most Men; but my Application to you is in Behalf of the Hen-peckt in general, and I defire a Differtation from you in Defence of us. You have, as I am informed, very good Authorities in our Favour, and hope you will not omit the Mention of the renowned Socrates, and his philosophick Refignation to his Wife Xantippe. This would be a very good Office to the World in general, for the Hen-peckt are powerful in their Quality and Numbers, not only in Cities but in · Courts; in the latter they are ever the most obsequious, in the former the most wealthy of all Men. When you have considered Wedlock throughly, you ought to enter into the Suburbs of Matrimony, and give us an Account of the Thraldom of kind Keepers and irrefolute Lovers; the Keepers who cannot quit their fair ones tho' they 'fee their approaching Ruin; the Lovers who dare not marry, tho' they know they · shall never be happy without the Mistresses whom they cannot purchase on other · Terms.

WHAT will be a great Embellishment to your Discourse, will be, that you may

find Instances of the Haughty, the Proud, the Frolick, the Stubborn, who are each

of them in fecret down-right Slaves to their

Wives or Mistresses. I must beg of you in the last Place to dwell upon this, That the

Wife and Valiant in all Ages have been ben-

peckt; and that the sturdy Tempers who

are not Slaves to Affection, owe that Ex-

bition, Avarice, or some meaner Passion. I

have ten thousand thousand things more to

fay, but my Wife fees me Writing, and will,

according to Custom, be consulted, if I do

onot feal this immediately.

Yours,

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Nathaniel Henrooft.

Nº 177. Saturday, September 22.

Arcanà, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala?——— Juv.

IN one of my last Week's Papers I treated of Good-nature, as it is the effect of Constitution, I shall now speak of it as it is a Moral Virtue. The first may make a Man easie in himself, and agreeable to others, but implies

plies no Merit in him that is possessed of it. A Man is no more to be praifed upon this Account, than because he has a regular Pulse or a good Digeftion. This Good-nature however in the Constitution, which Mr. Dryden fomewhere calls a Milkiness of Blood, is an admirable Ground-work for the other. In order therefore to try our Good-nature, whether it arises from the Body or the Mind, whether it be founded in the Animal or Rational Part of our Nature, in a word, whether it be fuch as is entituled to any other Reward. besides that secret Satisfaction and Contentment of Mind which is effential to it, and the kind Reception it procures us in the World, we must examine it by the following Rules.

FIRST, Whether it acts with Steadiness and Uniformity in Sickness and in Health, in Prosperity and in Adversity; if otherwise, it is to be looked upon as nothing else but an Irradiation of the Mind from some new Supply of Spirits, or a more kindly Circulation of the Blood. Sir Francis Bacon mentions a cunning Sollicitor, who would never ask a Favour of a great Man before Dinner; but took care to prefer his Petition at a time when the Party petitioned had his Mind free from Care, and his Appetites in good Humour. Such a transient Temporary Goodnature as this, is not that Philanthropie, that Love of Mankind, which deferves the Title

of a Moral Virtue.

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THE next way of a Man's bringing his Good-nature to the Test is, to consider whether it operates according to the Rules of Reason and Duty: For if, notwithstanding its general Benevolence to Mankind, it makes no distinction between its Objects, if it exerts it self promiscuously towards the Deserving and the Undeserving, if it relieves alike the Idle and the Indigent, if it gives it self up to the first Petitioner, and lights upon any one rather by Accident than Choice, it may pass for an amiable Instinct, but must not assume the Name of a Moral Virtue:

THE third Tryal of Good-nature will be the examining our felves, whether or no we are able to exert it to our own Disadvantage, and employ it on proper Objects, notwithstanding any little Pain, Want or Inconvenience which may arise to our selves from it: In a word, whether we are willing to risque any part of our Fortune, our Reputation, our Health or Ease, for the Benefit of Mankind. Among all these Expressions of Good-nature, I shall single out that which goes under the general Name of Charity, as it consists in relieving the Indigent; that being a Tryal of this kind which offers it self to us almost at all Times and in every Place.

I should propose it as a Rule to every one, who is provided with any Competency of Fortune more than sufficient for the Necessaries of Life, to lay aside a certain Proportion of his Income for the use of the Poor. This I would look upon as an Offering to him

who

who has a Right to the whole, for the Use of those, whom, in the Passage hereaster mentioned, he has described as his own Representatives upon Earth. At the same time we should manage our Charity with such Prudence and Caution, that we may not hurt our own Friends or Relations, whilst we are doing good to those who are Strangers to us.

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THIS may possibly be explained better by

an Example than by a Rule.

EUGENTUS is a Man of an Universal Goodnature, and Generous beyond the Extent of his Fortune, but withal fo prudent in the Oeconomy of his Affairs, that what goes out in Charity is made up by Good Management. Eugenius has what the World calls Two hundred Pounds a Year; but never values himfelf above Ninescore, as not thinking he has a right to the Tenth Part, which he always appropriates to charitable Uses. To this Sum he frequently makes other voluntary Additions, infomuch that in a good Year, for fuch he accounts those in which he has been able to make greater Bounties than ordinary, he has given above twice that Sum to the Sickly and Indigent. Eugenius prescribes to himself many particular Days of Fasting and Abstinence, in order to encrease his private Bank of Charity, and fets aside what would be the current Expences of those Times for the use of the Poor. He often goes a-foot where his Business calls him, and at the End of his Walk has given a Shilling, which in his ordinary

nary Methods of Expence would have gone for Coach-hire, to the first necessitous Person that has fallen in his way. I have known him, when he has been going to a Play, or an Opera, divert the Mony which was designed for that Purpose, upon an Object of Charity whom he has met with in the Street, and afterwards pass his Evening in a Cosse-house, or at a Friend's Fireside, with much greater Satisfaction to himself than he could have received from the most exquisite Entertainments of the Theatre. By these means he is generous without impoverishing himself, and enjoys his Estate by making it the Property of others.

THERE are few Men so cramped in their private Affairs, who may not be charitable after this maner, without any Disadvantage to themselves, or Prejudice to their Families. It is but sometimes sacrificing a Diversion or Convenience to the Poor, and turning the usual Course of our Expences into a better Channel. This is, I think, not only the most prudent and convenient, but the most meritorious Piece of Charity, which we can put in Practice. By this Method we in some measure share the Necessities of the Poor at the same time that we relieve them, and make our selves not only their Patrons, but their Fellow-Sufferers.

SIR Thomas Brown in the last Fart of his Religio Medici, in which he describes his Charity in several Heroic Instances, and with a noble Heat of Sentiments mentions that Verse Vol. III.

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more Rhetorick in that one Sentence, fays -he, than in a Library of Sermons; and indeed if those Sentences were understood by

the Reader, with the same Emphasis as they

are delivered by the Author, we needed not those Volumes of Instructions, but might

· be heneft by an Epirome.

THIS Passage in Scripture is indeed wonderfully perfusive, but I think the fame Thought is earried much further in the New Testament, where our Saviour tells us in a most pathetick manner that he shall hereafter regard the cloathing of the Naked, the feeding of the Hungry, and the visiting of the Imprisoned, as Offices done to himself, and reward them accordingly. Purluant to those Passages in Holy Scripture, I have some where met with the Epitaph of a charitable Man which has very much pleased me. I cannot recollect the Words, but the Senfe of it is to this Purpole. What I fpent I loft. What I possessed is left to others. What I gave away remains with me.

SINCE I am thus infensibly engaged in Sacred Writ, I cannot forbear making an Extract of feveral Passages which I have always read with great Delight in the Book of Job. It is the Account which that Holy Man gives of his Behaviour in the Days of his Prosperity, and if considered only as a human Composition, is a finer Picture of a charitable and goodnatured Man than is to be met with in any other Author.

OH that I were as in months past, as in the days when God preserved me; When his candle shined upon my head, and when by his light I walked through darkness; When the Almighty was yet with me; when my Children were about me: When I washed my steps with butter, and the rock poured out rivers of oyl.

WHEN the ear heard me, then it bleffed me; and when the Eye faw me it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The bleffing of him that was ready to perish came upon me, and I caused she Widows beart to fing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out. Did not I weep for him that was in trouble, was not my foul grieved for the poor? Let me be weighed in an even ballance, that God may know mine integrity. If I did despise the cause of my man-servant or of my maid-servant when they contended with me. What then shall I do when God rifeth up? and when he visiteth what shall I answer him? Did not be that made me in the womb, make him? and did not one fashion us in the womb? If I have with held the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morfel my felf alone, and the fatherless bath not eaten thereof: If I have feen any perish for want of cloathing, or any poor without covering: If his loyns have not bleffed me, and if he were not warmed with the fleece of my sheep : E 2

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If I have lift up my hand against the fatherless when I faw my belp in the gate : Then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone. If I have rejoiced at the Destruction of him that hated me, or lift up my felf when evil found him. Neither have I suffered my mouth to sin, by wishing a curse to his soul. The stranger did not lodge in the ftreet; but I opened my doors to the traveller. If my land cry against me, or that the furrows likewise thereof complain : If I have eaten the fruits thereof without mony, or have caused the owners thereof to lose their life: Let thiftles grow inflead of wheat, and cockle instead of barley. L

Nº 178. Monday, September 24.

Comis in Uxorem. -

Cannot defer taking Notice of this Letter.

Mr. SPECTATOR,

Am but too good a Judge of your Paper of the 15th Instant, which is a Master-

· Piece; I mean that of Jealousie: But I think it unworthy of you to speak of that Tor-

ture in the Breaft of a Man, and not to men-

tion also the Pangs of it in the Heart of a Woman. You have very judiciously, and

with the greatest Penetration imaginable, considered

considered it as Woman is the Creature of whom the Diffidence is raifed; but not * a Word of a Man who is so unmerciful asto move Jealousie in his Wife, and not care whether the is fo or not. It is possible you may not believe there are fuch Tyrants in the World; but alas I can tell you of a Man who is ever out of Humour in his Wife's F Company, and the pleasantest Man in the World every where elfe; the greatest Sloven at Home when he appears to none but his Family, and most exactly well-dressed in all other Places. Alas, Sir, is it of Courfe, that to deliver one's felf wholly into a Man's 5 Power without Possibility of Appeal to any s other Jurisdiction but to his own Reflexions, f is fo little an Obligation to a Gentleman that he can be offended and fall into a Rage, because my Heart swells Tears into my Eyes when I fee him in a cloudy Mood? I pretend to no Succour, and hope for no Relief but from himself; and yet he that s has Sense and Justice in every thing else, s never reflects, that to come home only to fleep off an Intemperance, and spend all the Time he is there as if it were a Punishment, cannot but give the Anguish of a jeaf lous Mind. He always leaves his Home as s if he were going to Court, and returns as if he were entring a Gaol. I could add to this, that from his Company and his uf fual-Difcourfe, he does not fcruple being 4 thought an abandoned Man as to his Mof rals. Your own Imagination will fay enough

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to you concerning the Condition of me his Wife; and I wish you would be fo good as to represent to him, for he is " not ill-natured and reads you much, that the Moment I hear the Door shut after him, I throw my felf upon my Bed, and drown the Child he is fo fond of with my Tears, and often frighten it with my Cries; that I curse my Being; that I run to my Glass all over-bathed in Sorrows, and help the * Utterance of my inward Anguish by beholding the Gush of my own Calamities as my Tears fall from my Eyes. This looks · like an imagined Picture to tell you, but indeed this is one of my Pastimes. Hitherto I have only told you the general Tem-* per of my Mind, but how shall I give you an Account of the Distraction of it? Could von but conceive how cruel I am one Moment in my Refentment, and, at the enfuing Minute, when I place him in the Con-dition my Anger would bring him to, how compassionate; It would give you some Notion how miserable I am, and how little I deserve it. When I remonstrate with the greatest Gentleness that is possible against unhandsome Appearances, and that married Persons are under particular Rules; when he is in the best Humour to receive this, I am answered only, That I expose my own Reputation and Sense if I appear jealous. 1 wish, good Sir, you would take this into ferious Confideration, and admonish Husbands and Wives what Terms " they

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they ought to keep towards each other.
Your Thoughts on this important Subject will have the greatest Reward, that which descends on such as feel the Sorrows of the · Afflicted. Give me Leave to subscribe my

felf, Tour unfortundte,

bumble Servant,
Celinda,

August Selection advisor and accommon to the

I had it in my Thoughts, before I received the Letter of this Lady, to confider this dreadful Passion in the Mind of a Woman; and the Smart the feems to feel, does not abate the Inclination I had to recommend to Husbands a more regular Behaviour, than to give the most exquisite of Torments to those who love them, nay whose Torment would be abated if they did not love them.

IT is wonderful to observe how little is made of this inexpressible Injury, and how easily Men get into an Habit of being least agreeable where they are most obliged to be so. But this Subject deferves a distinct Speculation. and I shall observe for a Day or two the Behaviour of two or three happy Pair I am acquainted with, before I pretend to make a Syflem of Conjugal Morality. I defign in the first Place to go a few Miles out of Town, and there I know where to meet one who praclifes all the Parts of a fine Gentleman in the

Duty of an Husband. When he was a Batchelor much Business made him particularly negligent in his Habit; but now there is no young Lover living so exact in the Care of his Person. One who asked why he was so long washing his Mouth, and so delicate in the Choice and Wearing of his Linnen? was answered, Because there is a Woman of Merit obliged to receive me kindly, and I think it incumbent upon me to make her Inclination go along with her Duty.

IF a Man would give himtelf leave to think, he would not be so unreasonable as to expect Debauchery and Innocence could live in Commerce together; or hope that Flesh and Blood is capable of so strict an Allegiance, as that a fine Woman must go on to improve her self 'till she is as good and impassive as an Angel, only to preserve a Fidelity to a Brute and a Satyr. The Lady who desires me for her Sake to end one of my Papers with the sollowing Letter, I am perswaded thinks such a Perseverance very impracticable.

Husband,

- STAY more at Home. I know where you visited at Seven of Clock on Thursday
- Evening. The Colonel whom you charged me to see no more, is in Town.

on at match at participation will

The series of the

T ang 17'. Martha Housewise.

Tuesday,

Nº 179. Tuesday, September 25.

Centuria seniorum agitant expertia frugis:
Celsi pratereunt austera Poemata Rhamnes.
Onine tulit punctum qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.

May cast my Readers under two general Divisions, the Mercurial and the Saturnine. The first are the gay part of my Disciples, who require Speculations of Wit and Humour; the others are those of a more folemn and fober Turn, who find no Pleasure but in Papers of Morality and found Sense; the former call every thing that is Serious Stupid. The latter look upon every thing as Impertinent that is Ludicrous. Were I always Grave one half of my Readers would fall off from me: Were I always Merry I should lose the other. I make it therefore my endeavour to find out Entertainments of both kinds, and by that means perhaps confult the good of both more than I should do, did I always write to the particular Tafte of either. As they neither of them know what I proceed upon, the fprightly Reader, who takes up my Paper in order to be diverted, very often finds himfelf engaged unawares in a ferious and profitable Course of thinking; as on the contrary the Thoughtful Man, who perhaps may hope 38 The SPECTATOR. No 179.

to find fomething Solid, and full of deep Reflection, is very often infensibly betrayed into a Fit of Mirth. In a word, the Reader sits down to my Entertainment without knowing his Bill of Fare, and has therefore at least the Pleasure of hoping there may be a Dish to

his Palate.

I must consels, were I left to my self, I should rather aim at Instructing than Diverting; but if we will be useful to the World, we must take it as we find it. Authors of professed Severity discourage the looser part of Mankind from having any thing to do with their Writings. A Man must have Virtue in him, before he will enter upon the Reading of a Seneca or an Epistetus. The very Title of a Moral Treatise has something in it Austere and Shocking to the Careless

and Inconsiderate.

FOR this reason several unthinking Persons sall in my way, who would give no attention to Lectures delivered with a Religious Seriousness or a Philosophic Gravity.
They are insnared into Sentiments of Wisdom
and Virtue when they do not think of it; and
if by that means they arrive only at such a degree of Consideration as may dispose them to
listen to more studied and elaborate Discourses, I shall not think my Speculations useless.
I might likewise observe, that the Gloominess in which sometimes the Minds of the best
Men are involved, very often stands in need
of such little incitements to Mirth and Laughter, as are apt to disperse Melancholy, and
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put our Faculties in good Humour. To which some will add, that the British Climate, more than any other, makes Entertainments of this nature in a manner necessary.

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IF what I have here faid does not recommend, it will at least excuse, the Variety of my Speculations. I would not willingly Laugh but in order to Instruct, or if I sometimes fail in this Point, when my Mirth ceases to be Instructive, it shall never cease to be Innocent. A Scrupulous Conduct in this Particular has, perhaps, more Merit in it than the generality of Readers imagine; did they know how many Thoughts occur in a point of Humour, which a discreet Author in Modesty suppresses; how many Stroaks of Railery prefent themfelves, which could not fail to pleafe the ordinary Taste of Mankind, but are stifled in their Birth by reason of some remote Tendency which they carry in them to corrupt the Minds of those who read them, did they know how many glances of ill-nature are industriously avoided for fear of doing Injury to the Reputation of another, they would be apt to think kindly of those Writers who endeavour to make themselves diverting without being Immoral. One may apply to these Authors that Passage in Waller,

Poets lose half the Praise they would have got, Were it but known what they discreetly blot.

As nothing is more easie than to be a Wit with all the above-mentioned Liberties, it requires

quires some Genius and Invention to appear

fuch without them.

WHAT I have here faid is not only in regard to the Publick, but with an Eye to my particular Correspondent who has sent me the following Letter, which I have castrated in some places upon these Considerations.

SIR,

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CT TAVING lately feen your Discourse upon a Match of Grinning, I cannot · forbear giving you an account of a Whists ling Match, which, with many others, I was entertained with about three Years fince at the Bath. The Prize was a Guinea, to be conferred upon the ablest Whistler, that is, on him who could Whiftle cleareft, and go through his Tune without Laughing, to which at the same time he was provoked by the Antick Postures of a Merry-Andrew who was to fland upon the Stage and play s his Tricks in the Eye of the Performer. · There were three Competitors for the Ring. The first was a Plow-man of a very promis fing Aspect; his Features were steady, and his Muscles composed in so inflexible a stuspidity, that upon his first appearance every one gave the Guinea for loft. The Pickled-· Herring however found the way to shake him, for upon his Whistling a Country Jigg this unlucky Wagg danced to it with fuch a variety of Distortions and Grimaces, that 5 the Country Man could not forbear smiling upon

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'upon him, and by that means spoiled his Whistle and lost the Prize.

THE next that mounted the Stage was an Under-Citizen of the Bath, a Personre-' markable among the inferior People of that Place for his great Wisdom and his broad Band. He contracted his Mouth with much Gravity, and, that he might dispose his Mind to be more ferious than ordinary, begun the Tune of the Children in the Wood, and went through part of it with good Success, when on a fudden the Wit at his Elbow, who had 'appeared wonderfully grave and attentive for fome time, gave him a touch upon the left Shoulder, and stared him in the Face with fo bewitching a Grinn, that the Whi-'ftler relaxed his Fibres into a kind of Sim-'per, and at length burit out into an open Laugh. The third who entered the Lists 'was a Footman, who in defiance of the Mer-'ry-Andrew, and all his Arts, whistled a Scotch Tune and an Italian Sonata, with 'fo fetled a Countenance, that he bore a-'way the Prize, to the great Admiration of ' fome Hundreds of Persons, who, as well as 'my felf, were prefent at this Tryal of Skill. 'Now, Sir, I humbly conceive, whatever 'you have determined of the Grinners, the Whiftlers ought to be encouraged, not only 'as their Art is practifed without Distortion, but as it improves Country Musick, pro-'motes Gravity, and teaches ordinary Peoople to keep their Countenances, if they fee any thing ridiculous in their Betters; besides

that it feems an Entertainment very particularly adapted to the Bath, as it is usual for a Rider to Whistle to his Horse when he would make his Waters pass.

I am, SIR, &c.

POSTSCRIPT

* AFTER having dispatched these two important Points of Grinning and Whiftling, · I hope you will oblige the World with fome Reflections upon Yawning, as I have feen it practifed on a Twelfth-Night, among other Christmas Gambols, at the House of a very worthy Gentleman, who always entertains his Tenants at that time of the Year. * They Yawn for a Chefbire Cheefe, and begin about Mid-night, when the whole Company is disposed to be drowie. He that · Yawns wideft, and at the same time so naturally as to produce the most Yawas among his Spectators, carries home the Cheefe. If you handle this Subject as you ought, I queltion not but your Paper will let half the Kingdom a Yawning, tho' I dare promife 'you it will never make any Body fall a-A fleep: And And I have been a standard of L

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Nº 180. Wednesday, September 26:

Deliram Reges pleatunear Achtel. Hor.

HE following Letter has fo much Weight and good Senfe, that I cannot forbear inferting it, tho' it relates to an hardened Sinner, whom I have very little Hopes of reforming, vis. Lewis XIV. of France. a changing the a Action of the Local Control

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Mr. SPECTATOR, THE SAME OF THE PERSON ! LA MIDST the Variety of Subjects of which you have treated, I could wish tit had fallen in your Way to expose the Vainity of Conquelts. This Thought would naturally lead one to the French King, who has been generally effected the greatest Conquerour of our Age, till Her Majelly's Armles had torn from him to many of his · Countries, and deprived him of the Fruit of all his former Victories. For my own Part, s if I were to draw his Picture, I should be for taking him no lower than to the Peace of Refwick, just at the End of his Triumphs, and before his Reverse of Fortune; and even then I should not forbear thinking his Ambition had been vain and unprofitable to himfelf and his People.

AS for himself, it is certain he can have gained nothing by his Conquests, if they

The SPECTATOR. No 186. have not rendered him Master of more Sube jects, more Riches, or greater Power. What I shall be able to offer upon these Heads, I resolve to submit to your Consideration. TO begin then with his Increase of Sube jects. From the Time he came of Age, and has been a Manager for himself, all the Peo-• ple he had acquired were fuch only as he had reduced by his Wars, and were left in his 'Possession by the Peace; he had conquered 'not above one Third Part of Flanders, and confequently no more than one Third Part of the Inhabitants of that Province. ABOUT 100 Years ago the Houses in that · Country were all numbered, and by a just · Computation the Inhabitants of all forts could not then exceed 750000 Souls. And if any Man will confider the Defolation by almost e perpetual Wars, the numerous Armies that have lived almost ever fince at Discretion upon the People, and how much of their · Commerce has removed for more Security to other Places, he will have little Reafon to imagine that their Numbers have fince 'increased; and therefore with one Third Part of that Province that Prince can have ' gained no more than one Third Part of the Inhabitants, or 250000 new Subjects, even

though it should be supposed they were all

contented to live still in their native Coun-

try, and transfer their Allegiance to a new

Maiter.

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venient Situation for Trade and Commerce, its Capacity for furnishing Employment and Subsistence to great Numbers, and the vast Armies that have been maintained here, make it credible that the remaining two Thirds of Flanders are equal to all his other Conquests; and consequently by all he cannot have gained more than 750000 new Subjects, Men, Women, and Children, especially if a Deduction shall be made of such as have retired from the Conqueror to live under their old Masters.

'IT is Time now to fet his Loss against his Profit, and to shew for the new Subjects he had acquired how many old ones he had · lost in the Acquisition: I think that in his Wars he has feldom brought less into the 'Field in all Places than 200000 fighting Men, besides what have been left in Garrisons; and I think the common Computation is, that of an Army, at the latter End of a Campaign, without Sieges or Battle, scarce four Fifths can be mustered of those that came into the Field at the Beginning of the Year. His Wars at several Times till the last Peace have held about 20 Years; and if 40000 yearly loft, or a fifth Part of his Armies are to be multiply'd by 20, he cannot have lost 'less than 800000 of his old Subjects, all able-'body'd Men, a greater Number than the new 'Subjects he had acquired!

BUT this Loss is not all: Providence feems to have equally divided the whole Mass of Mankind into different Sexes, that every Woman may have her Husband, and that both may equally contribute to the Continuance of the Species. It follows then that for all the Men that have been loft as many Women must have lived fingle, and it were but Charity to believe they have not done 'all the Service they were capable of doing in their Generation. In fo long a Course of 'Years great Part of them must have dyed, and all the rest must go off at last without eleaving any Representatives behind. By this Account he must have lost not only 800000 Subjects, but double that Number, and all the Increase that was reasonably to be exe pected from it.

IT is faid in the last War there was a Fa-' mine in his Kingdom which swept away two Millions of his People. This is hardly cre-'dible; if the Loss was only of one Fifth Part of that Sum it was very great. But 'tis no Wonder there should be Famine where so 'much of the People's Substance is taken away for the King's use that they have not · fufficient left to provide against Accidents, where so many of the Men are taken from the Plough to serve the King in his Wars, ' and a great Part of the Tillage is left to the · weaker Hands of fo many Women and 'Children. Whatever was the Lofs, it must

'undoubtedly be placed to the Account of his " Ambition.

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AND so must also the Destruction or Bainshment of 3 or 400000 of his reformed Subjects; he could have no other Reasons for valuing those Lives so very cheap, but only to recommend himself to the Bigotry of the

Spanish Nation.

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HOW should there be Industry in a Country where all Property is precarious? What Subject will fow his Land that his 'Prince may reap the whole Harvest? Par-'fimony and Frugality must be Strangers to fuch a People; for will any Man fave to Day what he has Reason to fear will be ta-'ken from him To-morrow? And where is the Encouragement for marrying? Will a-'ny Man think of raising Children without any Affurance of Cloathing for their Backs. or so much as Food for their Bellies? And thus by his fatal Ambition he must have les-' fened the Number of his Subjects, not only by Slaughter and Destruction, but by prevent-'ing their very Births, he has done as much 'as was possible towards destroying Posterity it felf.

'IS this then the great, the invincible Lewis?
This the immortal Man, the tout puissant, or the Almighty, as his Flatterers have called him? Is this the Man that is so celebrated for his Conquests? For every Subject he has acquired, has he not lost three that were his Inheritance? Are not his Troops fewer, and those neither so well fed, or cloathed, or paid, as they were formerly, tho' he has R 2 now

now so much greater Cause to exert himself? And what can be the Reason of all this, but that his Revenue is a great deal, less, his Subjects are either poorer, or not so many to be plundered by constant Taxes.

for his Use?

'IT is well for him he had found out a. Way to ffeal a Kingdom; if he had gone on conquering as he did before, his Ruin had been long fince finished. This brings to my Mind a Saying of King Pyrrbus, after he had a second Time beat the Romans 'in a pitched Battel, and was complimented by his Generals, Tes, fays he, fuch another 'Victory and I am quite undone. And fince I have mentioned Pyrrbus, I will end ' with a very good though known Story of this ambitious Mad-man: When he had ' thewn the utmost Fondness for his Expedi-' tion against the Romans, Cyneas his chief 'Minister asked him what he proposed to 'himself by this War? Why, says Pyrrbus, to conquer the Romans, and reduce all Italy to my Obedience. What then? fays Cyneas; 'To pass over into Sicily, says Pyrrbus, and then all the Sicilians must be our Subjects. And what does your Majesty intend next? Why truly, fays the King, to conquer Carthage, and make my felf Master of all Africa. And what Sir, fays the Minister, is 'ro be the End of all your Expeditions? Why then, fays the King, for the rest of our Lives we'll fit down to good Wine. How Sir, "replyed

Nº 181. The SPECTATOR.

replyed Cyneas, to better than we have now before us? Have we not already as much as we can drink?

'RIOT and Excess are not the becoming Characters of Princes; but if Pyrrhus and Lewis had debauched like Vitellius they

' had been less hurtful to their People.

Your bumble Servant,

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PHILARITHMUT

Nº 181. Thursday, September 27.

His lacrymis vitam damus, & miferescimus ulug. Virg.

AM more pleased with a Letter that is filled with Touches of Nature than of Wit. The following one is of this kind.

SIR,

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A MONG all the Diffresses which happen in Families, I do not remember that you have touched upon the Marriage of Children without the Consent of their Parents. I am one of these unfortunate Persons. J was about Fifteen when I took the Liber. ty to chuse for my self, and have ever since · languished under the Displeasure of an inexorable Father, who, though he sees me happy in the best of Husbands, and blessed

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with very fine Children, can never be prevailed upon to forgive me. He was fo kind to me before this unhappy Accident, that indeed it makes my Breach of Duty, in some meafure, inexcufable; and at the fame time creates in me fuch a Tenderness towards him, that I love him above all things, and would die to be reconciled to him. I have thrown 'my felf at his Feet, and befought him with Tears to pardon me, but he always pushes " me away, and spurns me from him; I have written several Letters to him, but he will e neither open nor receive them. About two 'Years ago I fent my little Boy to him, dreffed in a new Apparel, but the Child returned to me crying, because he said his Grand-father would not fee him, and had ordered him to be put out of his House. My Mother is won over to my fide, but dares not mention me to my Father for fear of pro-'voking him. About a Month ago he lay fick upon his Bed, and in great Danger of his Life; I was pierced to the Heart at the News, and could not forbear going to en-'quire after his Health. My Mother took this Opportunity of speaking in my behalf: She told him with abundance of Tears that I was come to fee him, that I could not speak to her for weeping, and that I should cer-'tainly break my Heart if he refused at that time to give me his Blessing, and be reconciled to me. He was fo far from relenting towards me, that he bid her speak no more

of me, unless she had a Mind to disturb him in his last Moments; for, Sir, you must know that he has the Reputation of an honest and religious Man, which makes my Missfortune so much the greater. God be thanked he is since recovered, but his severe Usage has given me such a Blow that I shall soon sink under it, unless I may be relieved by any Impressions which the reading of this in your Paper may make upon him.

I am, &c.

OF all Hardnesses of Heart, there is none fo inexcusable as that of Parents towards their Children. An obstinate, inflexible, unforgiving Temper, is odious upon all Occasions, but here it is unnatural. The Love, Tenderness and Compassion, which are apt to arife in us towards those who depend upon us, is that by which the whole World of Life is upheld. The Supreme Being, by the transcendent Excellency and Goodness of his Nature, extends his Mercy towards all his Works; and because his Creatures have not such a spontaneous Benevolence and Compassion towards those who are under their Care and Protection, he has implanted in them an Instinct, that supplies the Place of this inherent Goodness. I have illustrated this kind of Instinct in former Papers, and have shewn how it runs thro'all the Species of Brute Creatures, as indeed the whole Animal Creation subfifts by it. THIS Instinct in Man is more general and uncircumscribed than in Brutes, as being enlarged by the Dictates of Reason and Duty, For if we consider our selves attentively, we shall find that we are not only enclined to Love those who descend from us, but that we bear a kind of (5057) or natural Affection to every thing which relies upon us for its Good and Preservation. Dependance is a perpetual Call upon Humanity, and a greater incitement to Tenderness and Pity than any other Motive whatsoever.

THE Man therefore who, notwithstanding any Passion or Resentment, can overcome this powerful Instinct, and extinguish natural Affection, debases his Mind even below Brutality, srustrates, as much as in him lies, the great Design of Providence, and strikes out of his Nature one of the most Divine Prin-

ciples that is planted in it.

AMONG innumerable Arguments which might be brought against such an unreasonable Proceeding, I shall only insist on one. We make it the Condition of our Forgiveness that we forgive others. In our very Prayers we desire no more than to be treated by this kind of Retaliation. The Case therefore before us seems to be what they call a Case in point; the relation between the Ghild and Father, being what comes nearest to that between a Creature and its Creator. If the Father is inexorable to the Child who has offended, let the Offence be of never so high a Nature, how will he address himself to the Supreme Being,

Being, under the tender Appellation of a Father, and defire of him fuch a Forgiveness as

he himself refuses to grant?

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TO this I might add many other Religious, as well as many Prudential Confiderations; but if the last mentioned Motive does not prevail, I despair of succeeding by any other, and shall therefore conclude my Paper with a very remarkable Story, which is recorded in an old Chronicle published by Freber among the Writers of the German History.

EGINHART, who was Secretary to Charles the Great, became exceeding Popular by his Behaviour in that Post. His great Abilities gained him the Favour of his Mafter, and the Esteem of the whole Court. Imma, the Daugher of the Emperor, was fo pleafed with his Person and Conversation, that she fell in Love with him. As the was one of the greatest Beauties of the Age, Eginbart answered her with a more than equal Return of Passion. They stifled their Flames for some time, under Apprehension of the fatal Confequences that might enfue. Eginbart at length refolving to hazard all, rather than live deprived of one whom his Heart was so much fet upon, conveyed himfelf one Night into the Princess's Apartment, and knocking gently at the Door, was admitted as a Person who had fomething to communicate to her from the Emperor. He was with her in private most part of the Night; but upon his preparing to go away about Break of Day, he ob-ferved that there had fallen a great snow during ring his Stay with the Princess: This very much perplexed him, least the Prints of his Feet in the Snow might make Discoveries to the King, who often used to visit his Daughter in the Morning. He acquainted the Princess Imma with his Fears, who after some Confultations upon the Matter, prevailed upon him to let her carry him through the Snow upon her own Shoulders. It happened, that the Emperor not being able to fleep, was at that time up and walking in his Chamber, when upon looking through the Window he perceived his Daughter tottering under her Burden, and carrying his first Minister across the Snow; which she had no sooner done, but she returned again with the utmost speed to her own Apartment. The Emperor was extremely troubled and aftonished at this Accident; but refolved to speak, nothing of it 'till a proper Opportunity. In the mean time Eginbart knowing that what he had done could not be long a Secret; determined to retire from Court, and in order to it begged the Emperor that he would be pleased to dismiss him, pretending a kind of Discontent at his not having been rewarded for his long Services. The Emperor would not give a direct Answer to his Petition, but told him he would think of it, and appointed a certain Day when he would let him know his Pleafure. He then called together the most faithful of his Counfellors, and acquainting them with his Secretary's Crime, asked them their Advice in so delicate an Affair. They most

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of them gave their Opinion, that the Person could not be too feverely punished, who had thus dishonoured his Master. Upon the whole Debate, the Emperor declared it was his Opinion, that Eginbart's Punishment would rather encrease than diminish the Shame of his Family; and that therefore he thought it the most adviseable to wear out the Memory of the Fact, by Marrying him to his Daughter. Accordingly Eginhart was called in, and acquainted by the Emperor, that he should no longer have any Pretence of complaining his Services were not rewarded, for that the Princess Imma should be given him in Marriage, with a Dower fuitable to her Quality; which was foon after performed accordingly.

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n ir ft Nº 182. Friday, September 28.

Plus aloes quam mellis babet - Juy.

A S all Parts of humane Life come under my Observation, my Reader must not make uncharitable Inferences from my speaking knowingly of that fort of Crime which is at present treated of. He will, I hope, suppose I know it only from the Letters of Correspondents, two of which you shall have as follow.

Mr. SPECTATOR,

TT is wonderful to me, that among the many Enormities which you have treated of you have not mentioned that of Wenching, and particularly the infnaring Part; I mean, that it is a thing very fit for your Pen to expose the Villary of the Practice of deluding Women. You are to know, Sir, that I my felf am a Woman who have · been one of the Unhappy that have fallen into this Misfortune, and that by the Infinuation of a very worthless Fellow who · ferved others in the fame Manner both before my Ruin and fince that Time. I had, as foon as the Rascal left me, so much Indignation and Refolution, as not to go upon the Town, as the Phrase is, but took to work for my Living in an obscure Place, out of the Knowledge of all with whom I was * before acquainted. 'IT is the ordinary Practice and Buliness of Life with a Sett of idle Fellows about this Town, to write Letters, fend Meffages, and form Appointments with little e raw unthinking Girls, and leave them after · Possession of them without any Mercy to · Shame, Infamy, Poverty, and Difeafe. Were vou to read the hauseous Impertinencies which are written on these Occasions, and

to fee the filly Creatures fighing over them, it could not but be Matter of Mirth as well as Pity. A little Prentice Girl of mine

has been for some time applied to by an Irish

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Fellow, who dreffes very fine, and firmts in a lac'd Coat, and is the Admiration of Semstresses who are under Age in Town. ' Ever fince, I have had fome Knowledge of the Matter, I have debarred my Prentice from Pen, Ink, and Paper. But the other Day he bespoke some Cravats of me: I: went out of the Shop, and left his Mistress to put them upinto a Band-Box in order to be fent to him when his Man called. When 'I came into the Shop again I took Occasion. ' to fend her away, and found in the Bottom. of the Box written these Words, Why would you ruin a harmless Creature that loves you? then in the Lid, There is no refifting Stre-' phon: I fearched a little further, and found in the Rim of the Box, At eleven of Clack at Night come in an Hackney-Coach at the End of our Street. This was enough to a-' larm me; I fent away the things, and took ' my Measures accordingly. An Hour or two before the appointed Time I examined my young Lady, and found her Trunk stuffed ' with impertment Letters, and an old Scrole of Parchment in Latin, which her Lover ' had fent her as a Settlement of fifty Pounds 'a Year; among other things there was also ' the best Lace I had in my Shop to make him 'a Present for Cravats. I was very glad of ' this last Circumstance, because I could very conscienciously swear against him that he had enticed my Servant away, and was her Accomplice in robbing me. I procured a Warrant against him accordingly. Every thing :

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thing was now prepared, and the tender · Hour of Love approaching, I who had acted for my felf in my Youth the same senseless Part, knew how to manage accordingly. · Therefore after having locked up my Maid, and not being fo much unlike her in Height and Shape, as in a huddled way not topass for her, I delivered the Bundle designed to be carried off to her Lover's Man, who came with the Signal to receive them. Thus I followed after to the Coach, where when I faw his Master take them in, I cryed out 'Thieves! Thieves! and the Constable with his Attendants feized my expeding Lover. I kept my felf unobserved 'till I saw the · Crowd sufficiently encreased, and then appeared to declare the Goods to be mine; and had the Satisfaction to fee my Man of ' Mode put into the Round-house with the folen Wares by him, to be produced in · Evidence against the next Morning This · Matter is notoriously known to be Fact, and I have been contented to fave my Prentice, and take a Year's Rent of this mortified Lover not to appear further in the Matter. 'This was some Penance; but, Sir, is this enough for a Villany of much more pernicious Consequence than the Trifles for which he was to have been indicted? Should not ' you, and all Men of any Parts or Honour, put things upon fo right a Foot, as that fuch a Rascal should not laugh at the Imputation of what he was really guilty, and dread being accused of that for which he was ar-

IN a Word, Sir, it is in the Power of you, and such as I hope you are, to make it as infamous to rob a poor Creature of her Honour as her Cloaths. I leave this to your Consideration, only take Leave (which I cannot do without sighing) to remark to you, that if this had been the Sense of Mankind thirty Years ago, I should have avoided a Life spent in Poverty and Shame.

I am, SIR,

Your most humble Servant,

Alice Threadneedle

Mr. SPECTATOR, Round-house, Sept. 9.

I Am a Man of Pleasure about Town, but by the Stupidity of a dull Rogue of a Justice of Peace and an insolent Constable, upon the Oath of an old Harridan, am imprisoned here for Thest when I designed only Fornication. The Midnight Magistrate as he conveyed me along had you in his Mouth, and said this would make a pure Story for the Spectator. I hope, Sir, you won't pretend to Wit, and take the Part of dull Rogues of Business. The World is so altered of late Years, that there was not a Man who would knock down a Watchman in my Behalf, but I was carried off with as much Triumph as if I had been a Pick-pocket. At this Rate there is

an End of all the Wit and Humour in the World. The Time was when all the homest would have rose against the Neighbourhood, would have rose against the Cuckolds to my Resource. If Fornication is to be scandations, half the fine Things that have been writ by most of the Wits of the last Age may be burnt by the common Hangman. Harkee, Spec. do not be queer; after having done some things pretty well, don't begin to write at that Rate that no Gentleman can read thee. Be true to Love, and burn your Seneca. You do not expect me to write my

ang 18' _ Your unknown humble, &c.

Nº 183: Saturday, September 29.

Name from hence, but I am

"Τό μεν Αδίδεα πολλά λέγευ ετύμοισυ όμοῖα,
"Τό μεν δ' τυτ' εθέλωρεν, άληθία μυθήσαδι.

Hes.

that made their Appearance in the World, and have been still highly valued, not only in times of the greatest Simplicity, but among the most polite Ages of Mankind. Jothram's Fable of the Trees is the oldest that is extant, and as beautiful as any which have been made since that time. Nathan's Fable of the poor Man and his Lamb is likewise more Ancient than

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than any that is extant, besides the abovementioned, and had fo good an effect as to convey Instruction to the Ear of a King without offending it, and to bring the Man after God's own Heart to a right Sense of his Guilt and his Duty. Wound Esop in the most diflant Ages of Greece; and if we look into the very Beginnings of the Commonwealth of Rome, we see a Mutiny among the Common People appealed by a Fable of the Belly and the Limbs, which was indeed very proper to gain the Attention of an incenfed Rabble, at a time when perhaps they would have torn to Pieces any Man who had preached the fame Doctrine to them in an open and direct manner. As Fables took their Birth in the very Infancy of Learning, they never flourished more than when Learning was at its greatest Height. To justifie this Assertion, I shall put my Reader in mind of Horace, the greatest Wit and Critick in the Augustan Age; and of Boileau, the most correct Poet among the Moderns: Not to mention la Fontaine, who by this way of Writing is come more into Vogue than any other Author of our times.

THE Fables I have here mentioned are raifed altogether upon Brutes and Vegetables, with fome of our own Species mixt among them, when the Moral hath so required. But besides this kind of Fable there is another in which the Actors are Passions, Virtues, Vices, and other imaginary Persons of the like Nature. Some of the Ancient Criticks will have Vol. III.

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it that the Iliad and Odiffey of Homer are Fables of this nature; and that the feveral Names of Gods and Heroes are nothing elfe but the Affections of the Mind in a visible Shape and Character. Thus they tell us, that Achilles, in the first Iliad, represents Anger, or the Irafcible part of Human Nature. That upon drawing his Sword against his Superior in a full Asfembly, Pallas is only another Name for Reason, which checks and advises him upon that occasion; and at her first Appearance touches him upon the Head, that part of the Man being looked upon as the Seat of Reafon. And thus of the rest of the Poem. As for the Odiffey, I think it is plain that Horace confidered it as one of these Allegorical Fables, by the Moral which he has given us of feveral Parts of it. The greatest Italian Wits have applied themselves to the Writing of this latter kind of Fables: As Spencer's Fairy-Queen is one continued Series of them from the Beginning to the end of that admirable Work. If we look into the finest Profe-Authors of Antiquity, fuch as Cicero, Plato, Xenophon, and many others, we shall find that this was likewise their favourite kind of Fa-I shall only further observe upon it, that the first of this fort that made any considerable Figure in the World was that of Hercules meeting with Pleasure and Virtue, which was invented by Prodicus, who lived before Socrates, and in the first Dawnings of Philofophy. He used to Travel through Greece by vertue of this Fable, which procured him

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a kind Reception in all the Market Towns, where he never failed telling it as foon as he had gathered an Audience about him.

AFTER this short Preface, which I have made up of such Materials as my Memory does at present suggest to me, before I present my Reader with a Fable of this kind, which I design as the Entertainment of the present Paper, I must in a few Words open the occasion of it.

IN the Account which Plate gives us of the Conversation and Behaviour of Secrates the Morning he was to Die, he tells the follow-

ing Circumstance.

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WHEN Socrates his Fetters were knocked off (as was usual to be done on the Day that the Condemn'd Person was to be executed) being feated in the midst of his Disciples, and laying one of his Legs over the other, in a very unconcerned Posture, he began to rub it where it had been galled by the Iron; and whether it was to shew the Indisrence with which he entertained the Thoughts of his approaching Death, or after his usual manner, to take every occasion of Philosophizing upon some useful Subject, he observed the Pleasure of that Sensation which now arose in those very Parts of his Leg, that just before had been fo much pained by the Fetter. Upon this he reflected on the Nature of Pleasure and Pain in general, and how constantly they succeed one another. To this he added, that if a Man of a good Genius for a Pable were to represent the Nature of Pleafure and Pain in that way of Writing, he 7896

would probably join them together after fuch a manner, that it would be impossible for the one to come into any Place, without being

followed by the other.

IT is possible, that if Plato had thought it proper at fuch a time to describe Socrates launching out into a Discourse which was not of a Piece with the Business of the Day, he would have enlarged upon this Hint, and have drawn it out into some beautiful Allegory or Fable. But fince he has not done it, I shall attempt to write one my felf in the Spirit of that Divine Author.

THE PROPERTY AND ASSESSED. THERE were two Families which from the beginning of the World were as opposite to each other as Light and Darkness. The one of them lived in Heaven, and the other in Hell. The youngest Descendant of the first Family was Pleasure, who was the Daughter of Happiness, who was the Child of Virtue, who was the Offspring of the Gods. Thefe, as I faid before, had their Habitation in Heaven. The youngest of the opposite Family was Pain, who was the Son of Misery, who was the Child of Vice, who was the Offspring of the Furies. The Habitation of this Race of Beings was in Hell.

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THE middle Station of Nature between thefe two opposite Extreams was the Earth, which was inhabited by Creatures of a middle Kind, neither fo Virtuous as the one, nor fo Vicious as the other, but partaking of the good and bad Qualities of these two opposite Families. E fow

means

lies. Jupiter considering that this Species, commonly called Man, was too virtuous to be miserable, and too vicious to be happy; that he might make a Distinction between the Good and the Bad, ordered the two youngest of the abovementioned Families, Pleasure who was the Daughter of Happiness, and Pain who was the Son of Misery, to meet one another upon this part of Nature which lay in the half way between them, having promised to settle it upon them both, provided they could agree upon the Division of it, so as to share Mankind between them.

PLEASURE and Pain were no fooner met in their new Habitation, but they immediately agreed upon this point, that Pleasure should take Possession of the Virtuous, and Pair of the Vicious part of that Species which was given up to them. But upon examining to which of them any Individual they met with belonged, they found each of them had a Right to him; for that, contrary to what they had feen in their old places of Residence, there was no Person so Vicious who had not some Good in him, nor any Person so Virtuous who had not in him some Evil. The Truth of it is, they generally found upon Search, that in the most vicious Man Pleasure might lay a claim to an hundredth part, and that in the most virtuous Man Pain might come in for at least two thirds. This they saw would occasion endles Disputes between them, unless they could come to some Accommodation. To this End there was a Marriage proposed

between them, and at length concluded: Bythis

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means it is that we find Pleasure and Pain are such constant Yoke-fellows, and that they either make their Visits together, or are never far asunder. If Pain comes into an Heart he is quickly followed by Pleasure; and if Pleasure enters, you may be sure Pain is not far

off.

BUT notwithstanding this Marriage was very convenient for the two Parties, it did not frem to answer the Intention of Jupiter in sending them among Mankind. To remedy therefore this Inconvenience, it was stipulated between them by Article, and confirmed by the confent of each Family, that notwithstanding they here possessed the Species indifferently; upon the Death of every single Person, if he was found to have in him a certain Proportion of Evil, he should be dispatched into the infernal Regions by a Passport from Pain, there to dwell with Mifery, Vice, and the Furies. Or on the contrary, if he had in him a certain Proportion of Good, he should be dispatched into Heaven by a Passport from Pleasure, there to dwell with Happiness, Virtue and the Gods.

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Nº 184. Monday, October 1.

-Opere in longo fus est abrepere somnum, Hor.

WHEN a Man has discovered a new Vein of Humour, it often carries him much further than he expected from it. My CorreCorrespondents take the Hint I give them, and pursue it into Speculations which I never thought of at my first starting it. This has been the Fate of my Paper on the Match of Grinning, which has already produced a second Paper on parallel Subjects, and brought me the following Letter by the last Post. I shall not premise any thing to it surther than that it is built on Matter of Fact, and is as follows.

SIR,

YOU have already obliged the World with a Discourse upon Grinning, and have since proceeded to Whistling, from whence you are at length came to Yawning; from this I think you may make a very natural Transition to Sleeping. I therefore recommend to you for the Subject of a Paper the following Advertisement, which about two Months ago was given into every Bodies Hands, and may be seen with some Additions in the Daily Courant of August the Ninth.

NICHOLAS HART, who slept last Tear in St. Bartholomew's Hospital, intends to sleep this Tear at the Cock and Bottle in Little Britain.

'HAVING fince enquired into the Matter of Fact, I find that the above-mentioned Nicholas Hart is every Year feized with a periodical Fit of Sleeping, which begins F 4 upon upon the Fifth of August, and ends on the Eleventh of the same Month: That

On the First of that Month he grew dull;

On the Second appeared drowfy;

On the Third fell a yawning;

On the Fourth began to nod;
On the Fifth dropped asleep;

On the Sixth was heard to fnore;

On the Seventh turned himself in his Bed;
On the Eighth recovered his former Poflure;

On the Ninth fell a stretching;

On the Tenth about Midnight awaked;
On the Eleventh in the Morning called

for a little Small-Beer.

THIS Account I have extracted out of the Journal of this sleeping Worthy, as it has been faithfully kept by a Gentleman of Lincoln's-lan who has undertaken to be his · Historiographer. I have fent it to you, not only as it represents the Actions of Nicholas · Hart, but as it feems a very natural Picture of the Life of many an honest English Gentleman, whose whole History very often consists of Yawning, Nodding, Stretching, · Turning, Sleeping, Drinking, and the like extraordinary Particulars. I do not question, Sir, that if you pleased you could put out an Advertisement not unlike the abovementioned of feveral Men of Figure, that ' Mr. John such a one, Gentleman, or Thomas fuch a one, Esquire, who slept in the

" Country last Summer, intends to fleep in

· Town

Town this Winter. The worst of it is, that the drowsie Part of our Species is chiefly made up of very honest Gentlemen, who live quietly among their Neighbours without ever disturbing the publick Peace: They

are Drones without Stings. I could heartily wish that several turbulent, restless, ambi-

tious Spirits would for a while change Places with these good Men, and enter them-

felves into Nicholas Hart's Fraternity. Could one but lay asleep a few busie Heads which

I could name, from the first of November next to the first of May ensuing, I question not but it would very much redound to the

Quiet of particular Persons as well as to the

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Benefit of the Publick. BUT to return to Nicholas Hart: I believe, Sir, you will think it a very extraordinary Circumstance for a Man to gain his Livelihood by Sleeping, and that Rest ' should procure a Man Sustenance as well as Industry; yet so it is that Nicholas got last Year enough to support himself for a Twelvemonth. I am likewise informed that he has this Year had a very comfortable Nap. The Poets value themselves very much for sleeping on Parnassus, but I never heard they got a Groat by it: On the contrary, our ' Friend Nicholas gets more by fleeping than he could by working, and may be more properly faid, than ever Homer was, to have

had Golden Dreams. Juvenal indeed mentions a drowsie Husband who raised an E-

fate by Snoring, but then he is represented

to have flept what the Common People call a Dog's Sleep; or if his Sleep was real, his Wife was awake and about her Business, Your Pen, which loves to moralize upon all Subjects, may raise something methinks on this Circumstance also, and point out to us those Sets of Men, who instead of growing rich by an honest Industry, recommend themselves to the Favours of the Great, by making themselves agreeable Companions in the Participations of Luxury and Pleafure.

' I must further acquaint you, Sir, that one of the most eminent Pens in Grub-street is now employed in Writing the Dream of this miraculous Sleeper, which I hear will be of a more than ordinary Length, as it must contain all the Particulars that are supposed to have passed in his Imagination during so long a Sleep. He is faid to have gone already through three Days and three Nights of it, and to have comprised in them the most remarkable Passages of the four first Empires of the World. If he can keep free from Party-Strokes his Work may be of use; but this I much doubt, having been informed by one of his Friends and Confidents that he has spoken some things of Nimred with too great Freedom.

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Nº 185. Tuesday, October 2.

- Tantane animis coleftibus ira? Virg.

THERE is nothing in which Men more deceive themselves than in what the World calls Zeal. There are so many Passions which hide themselves under it, and so many Mischiess arising from it, that some have gone so far as to say it would have been for the Benefit of Mankind if it had never been reckoned in the Catalogue of Virtues. It is certain where it is once Laudable and Prudential it is an hundred times Criminal and Erroneous, nor can it be otherwise if we consider that it operates with equal Violence in all Religions, however opposite they may be to one another, and in all the Subdivisions of each Religion in particular.

WE are told by some of the Jewish Rabbins, that the first Murder was occasioned by a Religious Controversie; and if we had the whole History of Zeal from the Days of Cain to our own Times, we should see it filled with so many Scenes of Slaughter and Bloodshed, as would make a wise Man very careful how he suffers himself to be actuated by such a Principle, when it only regards Matters of

Opinion and Speculation,

I would have every Zealous Man examine his Heart throughly, and, I believe, he will often find that what he calls a Zeal for his Religion is either Pride, Interest, or Ill-nature. A Man who differs from another in Opinion fets himfelf above him in his own Judgment, and in feveral Particulars pretends to be the wifer Person. This is a great Provocation to the Proud Man, and gives a very keen Edge to what he calls his Zeal. And that this is the Case very often, we may obferve from the Behaviour of some of the most Zealous for Orthodoxy, who have often great Friendships and Intimacies with vitious Immoral Men, provided they do but agree with them in the same Scheme of Belief. The Reason is, Because the vitious Believer gives the Precedency to the virtuous Man, and allows the good Christian to be the worthier Person, at the same time that he cannot come up to his Perfections. This we find exemplified in that trite Passage which we see quoted in almost every System of Ethics, tho' upon another Occasion.

- Video meliora proboque Deteriora sequor-Ov.

On the contrary, it is certain if our Zeal were true and genuine, we should be much more angry with a Sinner than a Heretick, fince there are feveral Cases which may excuse the latter before his great Judge, but none which can excuse the former.

INTEREST is likewise a great Inflamer, and n

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ner, and and fets a Man on Perfecution under the Colour of Zeal. For this Reason we find none are fo forward to promote the true Worship by Fire and Sword, as those who find their present account in it. But I shall extend the Word Interest to a larger Meaning than what is generally given it, as it relates to our Spiritual Safety and Welfare, as well as to our Temporal. A Man is glad to gain Numbers on his fide, as they serve to strengthen him in his private Opinions. Every Profelyte is like a new Argument for the Establishment of his Faith. It makes him believe that his Principles carry Conviction with them, and are the more likely to be true, when he finds they are conformable to the Reason of others. as well as to his own. And that this Temper of Mind deludes a Man very often into an Opinion of his Zeal, may appear from the common Behaviour of the Atheist, who maintains and fpreads his Opinions with as much heat as those who believe they do it only out of a Passion for God's Glory.

ILL-NATURE is another dreadful Imitator of Zeal. Many a good Man may have a Natural Rancour and Malice in his Heart, which has been in some measure quelled and subdued by Religion; but if it finds any Pretence of breaking out, which does not seem to him inconsistent with the Duties of a Christian, it throws off all Restraint, and rages in its full Fury. Zeal is therefore a great Ease to a malicious Man, by making him believe he does God Service, whilst he is gratifying

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For this Reason we find that most of the Masfacres and Devastations which have been in the World, have taken their Rise from a fu-

rious pretended Zeal.

I love to fee a Man zealous in a good matter, and especially when his Zeal shews it felf for advancing Morality, and promoting the Happiness of Mankind: But when I find the Instruments he works with are Racks and Gibbets, Gallies and Dungeons; when he Imprisons Mens Persons, Confiscates their Estates, Ruins their Families, and Burns the Body to save the Soul, I cannot stick to pronounce of such a one, that (whatever he may think of his Faith and Religion) his Faith is vain, and

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his Religion unprofitable.

AFTER having treated of these false Zealots in Religion, I cannot forbear mentioning a monstrous Species of Men, who one would not think had any Existence in Nature. were they not to be met with in ordinary Conversation, I mean the Zealots in Atheism. One would fancy that these Men, tho' they fall short, in every other respect, of those who make a Profession of Religion, would at least out-shine them in this Particular, and be exempt from that fingle Fault which feems to grow out of the Imprudent Fervours of Religion; but so it is, that Infidelity is propagated with as much Fierceness and Contention. Wrath and Indignation, as if the Safety of Mankind depended upon it. There is fomething fo ridiculous and perverse in this kind

kind of Zealots, that one does not know how to fet them out in their proper Colours. They are a fort of Gamesters who are eternally upon the Fret, though they play for nothing. They are perpetually teizing their Friends to come over to them, though at the same time they allow that neither of them shall get any thing by the Bargain. In short, the Zeal of spreading Atheism is, if possible, more ab-

furd than Atheism it felf.

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SINCE I have mentioned this unaccountable Zeal which appears in Atheists and Infidels, I must further observe that they are likewife in a most particular manner possessed with the Spirit of Bigottry. They are wedded to Opinions full of Contradiction and Impossibility, and at the same time look upon the smalleft Difficulty in an Article of Faith as a fufficient Reason for rejecting it. Notions that fall in with the common Reasons of Mankind, that are conformable to the Sense of all Ages, and all Nations, not to mention their tendency for promoting the happiness of Societies, or of particular Persons, are exploded as Errors and Prejudices; and Schemes erected in their flead that are altogether Monstrous and Irrational, and require the most extravagant Credulity to embrace them. I would fain ask one of these bigotted Infidels, supposing all the great Points of Atheifm, as the cafual or eternal Formation of the World, the Materiality of a thinking Substance, the Mortality of the Soul, the fortuitous Organization of the Body, the Motions and Gravitation of Matter.

Matter, with the like Particulars, were laid together and formed in a kind of Creed, according to the Opinions of the most celebrated Atheifts, I fay, supposing such a Creed as this were formed and imposed upon any one People in the World, whether it would not require an infinitely greater measure of Faith than any Sett of Articles which they fo violently oppose. Let me therefore advise this Generation of Wranglers, for their own and for the Publick good, to act at least fo confiftently with themselves, as not to burn with Zeal for Irreligion and with Bigottry for Nonfenfe. aus 21

Nº 186. Wednesday, October 3.

Calum ipsum petimus stuttitid - Hor.

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recommendation of the second of the second JPON my Return to my Lodgings last Night, I found a Letter from my worthy Friend the Clergy-man, whom I have given fome Account of in my former Papers. He tells me in it that he was particularly pleafed with the latter Part of my Yesterday's Speculation; and at the fame Time enclosed the following Esfay, which he desires me to publish as the Sequel of that Discourse. It confifts partly of uncommon Reflections, and partly of fuch as have been already used, but now fet in a stronger Light. 1011

A Believer may be excused by the most hardened Atheist for endeavouring to make 'him a Convert, because he does it with an Eye to both their Interests. The Atheist is inexcusable who tries to gain over a Be-· liever, because he does not propose the doing himself or Believer any Good by such

a Conversion.

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THE Prospect of a future State is the fecret Comfort and Refreshment of my Soul; it is that which makes Nature look gay about me; it doubles all my Pleasures, and 'supports me under all my Afflictions. I can look at Disapponitments and Misfortunes, 'Pain and Sickness, Death it self, and, what is worse than Death, the Loss of those who 'are dearest to me, with Indifference, so long as I keep in view the Pleasures of Eternity, 'and the State of Being in which there will be no Fears nor Apprehensions, Pains nor 'Sorrows, Sickness nor Separation. Why will 'any Man be so impertinently officious, as to tell me all this is only Fancy and Delu-'fion? Is there any Merit in being the Meffenger of ill News? If it is a Dream let me enjoy it, fince it makes me both the hap-'pier and better Man.

'I must confess I do not know how to trust 'a Man who believes neither Heaven nor 'Hell, or in other Words, a future State of Rewards and Punishments. Not only natu-'ral Self-love, but Reason directs us, to promote our own Interest above all things. It can never be for the Interest of a Believer VOL. III

to do me a Mischief, because he is sure upon the Ballance of Accompts to find himself
a Loser by it. On the contrary, if he considers his own Welfare in his Behaviour towards me, it will lead him to do me all the
Good he can, and at the same Time restrain him from doing me an Injury. An
Unbeliever does not act like a reasonable

Creature, if he favours me contrary to his prefent Interest, or does not distress me when it

turns to his prefent Advantage. Honour and Good-nature may indeed tie up his Hands;

but as these would be very much strengthened by Reason and Principle, so without them they are only Instings, or wavering unset-

tled Notions which rest on no Foundation.
INFIDELITY has been attacked with
fo good Success of late Years, that it is driven out of all its Outworks. The Atheist has

not found his Post tenable, and is therefore retired into Deism, and a Disbelief of revealed

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Religion only. But the Truth of it is, the greatest Number of this Sett of Men, are those who for want of a virtuous Education,

or examining the Grounds of Religion, know fo very little of the Matter in question, that

their Infidelity is but another Term for their Ignorance.

AS Folly and Inconfideratenels are the Foundations of Infidelity, the great Pillars and Supports of it are either a Vanity of appearing wifer than the rest of Mankind, or

an Oftentation of Courage in despising the Terrors of another World, which have so

great an Influence on what they call weaker Minds;

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'Minds; or an Aversion to a Belief that must cut
them off from many of those Pleasures they
propose to themselves, and fill them with Remorse for many of those they have already
tasted.

'THE great received Articles of the Chriflian Religion, have been fo clearly proved 'from the Authority of that Divine Revela-'tion in which they are delivered, that it is 'impossible for those who have Ears to hear and Eyes to fee, not to be convinced of them. But were it possible for any thing in the Christian Faith to be erroneous, I can find no ill Consequences in adhering to it. The great Points of the Incarnation and Sufferings of our Saviour, produce naturally 'fuch Habits of Virtue in the Mind of Man, that, I say, supposing it were possible for us to be mistaken in them, the Infidel himself must at least allow that no other System of Religion could so effectually contribute to 'the heightening of Morality. They give us great Ideas of the Dignity of humane Nature, and of the Love which the supreme Being bears to his Creatures, and confequently engage us in the highest Acts of Duty towards our Creator, our Neighbour, and our felves. How many noble Arguments has Saint-Paul raised from the chief Articles of our Religion, for the advancing of Morality in its three great Branches? To give a fingle Example in each Kind: What can be a stronger Motive to a firm Trust and Reliance on the Mercies of our Maker, than the giving us H 2

100 The SPECTATOR. Nº 186. ' his Son to fuffer for us? What can make

us love and esteem even the most inconsi-

derable of Mankind, more than the Thought that Christ died for him? Or what dispose

us to fet a stricter Guard upon the Purity

of our own Hearts, than our being Members of Christ, and a Part of the Society

of which that immaculate Person is the

Head? But these are only a Specimen of

those admirable Enforcements of Morality which the Apostle has drawn from the Hi-

flory of our bleffed Saviour.

IF our Modern Infidels confidered these

Matters with that Candour and Serioufnefs which they deferve, we should not see

them act with fuch a Spirit of Bitterness,

Arrogance, and Malice; They would not

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be raising such infignisicant Cavils, Doubts,

and Scruples, as may be flarted against e-

very thing that is not capable of mathema-

tical Demonstration; in order to unsettle the Minds of the Ignorant, disturb the pub-

lick Peace, subvert Morality, and throw all

things into Confusion and Disorder If

things into Confusion and Disorder. If none of these Resections can have any

Influence on them, there is one that per-

haps may; because it is adapted to their

Vanity, by which they feem to be guided

much more than their Reason. I would

therefore have them confider that the wi-

feit and best of Men in all Ages of the World,

have been those who lived up to the Reli-

' gion of their Country, when they faw no-

thing in it opposite to Morality, and to the

best Lights they had of the divine Nature. "Pythagoras's first Rule directs us to worship" the Gods as it is ordained by Law, for that is the most natural Interpretation of the Precept. Socrates, who was the most re-'nowned among the Heathens both for Wif-'dom and Virtue, in his last Moments desires his Friends to offer a Cock to Asculapius; doubtless out of a submissive Deference to the established Worship of his Country. Xes nophon tells us, that his Prince (whom he fets forth as a Pattern of Perfection) when he found his Death approaching, offered Sacrifices on the Mountains to the Persian Fupiter and the Sun, according to the Cufrom of the Persians; for those are the Words of the Historian. Nay, the Epicureans and Atomical Philosophers shewed a very remarkable Modesty in this Particular; for though the Being of a God was entirely repugnant to their Schemes of natural Philofophy, they contented themselves with the Denial of a Providence, afferting at the fame 'Time the Existence of Gods in general; because they would not shock the common Belief of Mankind, and the Religion of their Country.

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Thursday,

Nº 187. Thursday, October 4.

Miferi quibus Intentata nites

THE Intelligence given by this Correspondent is so important and useful, in order to avoid the Persons he speaks of, that I shall insert his Letter at length.

Mr. SPECTATOR,

I Do not know that you have ever touched upon a certain Species of Women, whom we ordinarily call Jilts. You cannot poffibly go upon a more useful Work, than the Confideration of these dangerous Animals. The Coquet is indeed one degree towards the Jilt; but the Heart of the fore mer is bent upon admiring her felf, and giving false Hopes to her Lovers; but the latter is not contented to be extreamly Amiable but she must add to that Advantage a cer-' tain Delight in being a Torment to others. Thus when her Lover is in the full Expee ctation of Success, the filt shall meet him with a fudden Indifference, an Admiration in her Face at his being furprized that he is received like a Stranger, and a Cast of her Head another way with a pleasant Scorn of the Fellow's Infolence. It is very pro-

bable the Lover goes Home utterly aftonished and dejected, fits down to his Scrutore, fends her Word, in the most abject Terms, That he knows not what he has done, that all which was defirable in this Life is fo fuddenly vanished from him, that the Char-" mer of his Soul should withdraw the vital Heat from the Heart which pants-for her. ' He continues a Mournful Absence for some time pining in Secret, and out of Humour with all things which he meets with. At ' length he takes a Resolution to try his Fate, and explain with her resolutely upon her unaccountable Carriage. He walks up to her Apartment with a thousand Inquietudes and Doubts in what manner he shall meet the first Cast of her Eye; when upon his first Appearance she flies towards him, wonders where he has been, accuses him of his Absence, and treats him with a Familiarity as furprizing as her former Coldness. good Correspondence continues 'till the Lady observes the Lover grows happy in it, and then she interrupts it with some new Inconsistency of Behaviour. For (as I just now faid) the Happiness of a Jilt consists only in the Power of making others uneafie. But fuch is the Folly of this Sect of Women, that they carry on this pretty skittish Behaviour, 'till they have no Charms left torender it supportable. Corinna, that used to torment all who converfed with her with false Glances, and little heedless unguarded Motions, that were to betray some Inclie nation

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finds at present all she attempts that way unregarded; and is obliged to indulge the Jilt in her Constitution, by laying Artificial Plots, writing perplexing Letters from unknown Hands, and making all the young Fellows in Love with her, 'till they find out who she is. Thus, as before she gave Torment by disguising her Inclination, she now is obliged to do it by hiding her Person.

AS for my own part, Mr. Spectator, it has been my Unhappy Fate to be Jilted from my Youth upward, and as my Taste

has been very much towards Intreague, and having Intelligence with Women of Wit, my whole Life has passed away in a Series of Impositions. I shall, for the Benefit of the present Race of young Men, give some account of my Loves. I know not whether you have ever heard of the famous Girl about Town called Kitty; this Creature (for I must take Shame upon my self) was my Mistress in the Days when Keeping was in Fashion. Kitty, under the Appearance of being Wild, Thoughtless and Irregular in all her Words and Actions, concealed the · most accomplished Jilt of her Time. Her Negligence had to me a Charm in it like that of Chastity, and want of Defires feemed as great a Merit as the Conquest of them. The Air she gave her self was that of a Romping Girl, and whenever I talked to

her with any Turn of Fondness, she would immediately snatch off my Perriwig, try it

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Nº 187. The SPECTATOR.

upon her felf in the Glass, clap her Arms a Kimbow, draw my Sword, and make Paffes on the Wall, take off my Cravat, and feize it to make some other use of the Lace, or run into fome other unaccountable Rompishness, 'till the time I had appointed to pass away with her was over: I went from her full of Pleasure at the Reflection that I had the keeping of fo much Beauty in a Woman, who as she was too heedless to please. me, was also too unattentive to form a Defign to wrong me. Long did I divert every Hour that hung heavy upon me in the

Company of this Creature, whom I looked upon as neither Guilty or Innocent, but

could laugh at my felf for my unaccountable Pleasure in an Expence upon her, 'till in the

end it appeared my pretty Infensible was

with Child by my Footman.

'THIS Accident roused me into a Disdain against all Libertine Women, under what Appearance foever they hid their In-' fincerity, and I resolved after that Time to converse with none but those who lived within the Rules of Decency and Honour. 'To this End, I formed my felf into a ' more regular Turn of Behaviour, and began to make Visits, frequent Assemblies, ' and lead out Ladies from the Theatres, with ' all the other infignificant Duties which the ' professed Servants of the Fair place them-' selves in constant readiness to perform. In 'a very litle time, (having a plentiful Fortune) Fathers and Mothers began to regard

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me as a good Match, and I found easie Admittance into the best Families in Town to observe their Daughters; but I, who was

born to follow the Fair to no purpose, have by the force of my ill Stars made my Appli-

cation to Three Jilts fuccessively.

"HTENA is one of those who form themselves into a melancholy and indolent Air, and endeavour to gain Admirers from their Inattention to all around them. Hyana can loll in her Coach, with fomething fo fixed in her Countenance, that it is impossible to conceive her Meditation is employed only on her Drefs and her Charms in that posture. 'If it were not too coarse a Simile, I should. fay Hyana, in the Figure she affects to ape pear in, is a Spider in the midst of a Cobweb, that is fure to destroy every Fly that approaches it. The Net Hyana throws is · fo fine, that you are taken in it before you can observe any Part of her Work. I attempted her for a long and weary Season; but I found her Passion went no further than to be admired, and she is of that unreasonable Temper as not to value the Inconstancy of her Lovers, provided the can boaft " fhe once had their Addresses.

her Vanity lay in purchasing the Adorers of others, and not in rejoicing in their Love it self. Biblis is no Man's Mistress, but every Woman's Rival. As soon as I found this, I sell in Love with Chiae, who is my present Pleasure and Torment. I have

· BIBLIS was the fecond I aimed at, and

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No 187. The SPECTATOR. 107

writ to her, danced with her, and fought for her, and have been her Man in the fight and expectation of the whole Town this three Years, and thought my felf near the end of my Wishes, when the other Day she called me into her Closet, and toldme, with a very grave Face, that she was a Woman of Honour, and scorned to deceive a Man who loved her with so much Sincerity as she saw I did, and therefore she must inform me that she was by Nature the most inconstant Creature breathing, and begg'd of me not to marry her: If I insisted upon

it, I should; but that she was lately fallen in Love with another. What to do or say I know not, but desire you to inform me,

' and you will infinitely oblige,

SIR,

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is ve rit Tour most bumble Servant,

Charles Yellow.

ADVERTISEMENT.

Mr. Sly, Haberdasher of Hats at the Corner of Devereux Court in the Strand, gives Notice, that he has prepared very neat Hats, Rubbers and Brushes, for the Use of young Tradesmen in their last Year of Apprentiship, at reasonable Rates.

Oling 23

Friday,

Nº 188. Friday, October 5.

Latus fum Laudari a te Laudato viro. Tull.

TE is a very unhappy Man who fets his Heart upon being admired by the Multitude, or affects a general and undiffinguishing Applause among Men. What pious Men call the Testimony of a good Conscience, should be the Measure of our Ambition in this Kind; that is to fay, a Man of Spirit should contemn the Praise of the Ignorant, and like being applauded for nothing but what he knows in his own Heart he deserves. Befides which, the Character of the Person who commends you is to be considered, before you fet a Value upon his Esteem. The Praise of an ignorant Man is only Good-will, and you should receive his Kindness as he is a good Neighbour in Society, and not as a good Judge of your Actions in Point of Fame and Reputation. The Satyrist faid very well of popular Praise and Acclamations, Give the Tinkers. and Coblers their Presents again, and learn to live of your felf. It is an Argument of a loose and ungoverned Mind, to be affected with the promiscuous Approbation of the Generality of Mankind; and a Man of Virtue should be too delicate for so coarse an Appetite

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tite of Fame. Men of Honour should endeavour only to please the Worthy, and the Man of Merit should desire to be tried only by his Peers. I thought it a noble Sentiment which I heard Yesterday uttered in Converfation, I know, faid a Gentleman, a Way to be greater than any Man: If he has Worth in him I can rejoyce in his Superiority to me; and that Satisfaction is a greater Act of the Soul in me, than any in him which can possibly appear to me. This Thought could not proceed but from a candid and generous Spirit, and the Approbation of fuch Minds is what may be esteemed true Praise. For with the common Rate of Men there is nothing commendable but what they themselves may hope to be Partakers of or arrive at; but the Motive truly glorious is, when the Mind is fet rather to do things laudable than to purchase Reputation. Where there is that Sincerity as the Foundation of a good Name, the kind Opinion of virtuous Men will be an unfought but a necessary Consequence. The Lacedemonians, tho' a plain People, and no Pretenders to Politeness, had a certain Delicacy in their Sense of Glory, and facrificed to the Muses when they entered upon any great En-They would have the Commemoration of their Actions be transmitted by the purest and most untainted Memorialists. The Din which attends Victories and publick Triumphs, is by far less eligible, than the Recital of the Actions of great Men by honest and wife Historians. It is a frivolous Pleafure

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fure to be the Admiration of gaping Crowds; but to have the Approbation of a good Man in the cool Reflections of his Closet, is a Gratification worthy an heroick Spirit. The Applause of the Crowd makes the Head giddy, but the Attestation of a reasonable Man

makes the Heart glad.

WHAT makes the Love of popular or general Praise still more ridiculous, is, that it is usually given for Circumstances which are foreign to the Persons admired. Thus they are the ordinary Attendants on Power and Riches, which may be taken out of one Man's Hands and put into another's. The Application only, and not the Possession, makes those outward things honourable. The Vulgar and Men of Sense agree in admiring Men for having what they themselves would rather be possessed of; the wise Man applauds him whom he thinks most virtuous; the rest of the World, him who is most wealthy.

WHEN a Man is in this Way of Thinking, I do not know what can occur to one more monstrous than to see Persons of Ingenuity address their Services and Performances to Men no Way addicted to liberal Arts: In these Cases, the Praise on one Hand and the Patronage on the other, are equally the Objects of Ridicule. Dedications to ignorant Men, are as absurd as any of the Speeches of Bulsinch in the Drol: Such an Address one is apt to translate into other Words; and when the different Parties are thoroughly considered, the Panegyric generally implies no more than

Nº 188. The SPECTATOR. ITI

than if the Author should say to the Patron, My very good Lord, You and I can never understand one another, therefore I humbly desire we may be intimate Friends for the su-

ture.

THE Rich may as well ask to borrow of the Poor, as the Man of Virtue or Merit hope for Addition to his Character from any but such as himself. He that commends another, engages so much of his own Reputation as he gives to that Person commended; and he that has nothing laudable in himself, is not of Ability to be such a Surety. The wise Phocion was so sensible how dangerous it was to be touched with what the Multitude approved, that upon a general Acclamation made when he was making an Oration, he turned to an intelligent Friend who stood near him, and asked, in a surprized Manner, What Slip have I made?

Ishall conclude this Paper with a Billet which has fallen into my Hands, and was written to a Lady from a Gentleman whom she had highly commended. The Author of it had formerly been her Lover. When all Possibility of Commerce between them on the Subject of Love was cut off, she spoke so handfomly of him, as to give Occasion for this

Letter.

Madam,

I Should be infensible to a Stupidity, if I could forbear making you my Acknow-ledgments for your late Mention of me with

The SPECTATOR. No 189. 112

' fo much Applause. It is, I think, your Fate to give me new Sentiments; as you former-

! ly inspired me with the true Sense of Love,

fo do you now with the true Sense of Glo-

ry. As Desire had the least Part in the Pasfion I heretofore professed towards you, so

has Vanity no Share in the Glory to which

you have now raifed me. Innocence, Know-

ledge, Beauty, Virtue, Sincerity and Difcretion, are the constant Ornaments of her

who has faid this of me. Fame is a Bab-

· ler, but I have arrived at the highest Glo-

ry in this World, the Commendation of the

' most deferving Person in it.

Nº 189. Saturday, October 6.

Patria pietatis imago.

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HE following Letter being written to my Bookfeller, upon a Subject of which I treated fome time fince, I shall publish it in this Paper, together with the Letter that was inclosed in it.

Mr. Buckley,

MR. SPECTATOR having of late defcanted upon the Cruelty of Parents to

their Children, I have been induced (at the

· Request of several of Mr. Spectator's · Admirers) to enclose this Letter, which I

affure you is the Original from a Father to

his own Son, notwithstanding the latter gave

but little or no Provocation. It would be wonderfully obliging to the World, if

Mr. Spectator would give his Opinion

of it, in some of his Speculations, and particularly to

(Mr. Buckley)

Your humble Servant,

SIRRAH,

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VOU are a fawcy audacious Rascal, and I both Fool and Mad, and I care not a Farthing whether you comply or no; that does not raze out my Impressions of your 'Infolence, going about Railing at me, and the next Day to follicit my Favour: These are Inconsistencies, such as discover 'thy Reason depraved. To be brief, I ne-' ver defire to fee your Face; and, Sirrah, 'if you go to the Work-house, it's no Dif-' grace to me for you to be supported there; ' and if you Starve in the Streets, I'll never 'give any thing underhand in your behalf. 'If I have any more of your fcribling Non-' sense, I'll break your Head, the first time I ' fet Sight on you: You are a stubborn Beast; 'is this your Gratitude for my giving you Mo-'ny? You Rogue I'll better your Judgment, 'and give you a greater Sense of your Duty ' to (I regret to fay) your Father, &c.

'P. S. It's Prudence for you to keep out of my Sight; for to reproach me, that Might overcomes Right, on the outside of your Vol. III. Letter, 114 The SPECT ATOR. Nº 189.

· Letter, I shall give you a great Knock on

the Skull for it.

to Mestally containing to proceed at WAS there ever fuch an Image of Paternal Tenderness! It was usual among some of the Greeks to make their Slaves drink to excefs, and then expose them to their Children, who by that means conceived an early Averfion to a Vice which makes Men appear fo monstrous and irrational. I have exposed this Picture of an unnatural Father with the same Intention, that its Deformity may deter others from its Resemblance. If the Reader has a mind to fee a Father of the fame Stamp represented in the most exquisite Stroaks of Humour, he may meet with it in one of the finest Comedies that ever appeared upon the English Stage: I mean the part of Sir Sampson in Love for Love.

I must not however engage my self blindly on the side of the Son, to whom the sond Letter above-written was directed. His Father calls him a sawey and audacious Rascal in the sirst Line, and I am asraid upon Examination he will prove but an ungracious Youth. To go about Rasling at his Father, and to find no other place but the outside of his Letter to tell him that Might overcomes Right, if it does not discover his Reason to be deprayed, and that he is either Foot or Mad, as the Cholerick old Gentleman tells him, we may at least allow that the Father will do very well in endeavouring to better his Judgment, and give him a greater Sense of his Duty. But whe-

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ther this may be brought about by breaking his Head, or giving him a great Knock on the Skull, ought I think to be well confidered. Upon the whole, I wish the Father has not met with his Match, and that he may not be as equally paired with a Son, as the Mother in Virgil.

Crudelis tu quoque mater: Crudelis mater magis an puer improbus ille? Improbus ille puer, crudelis tu quoque mater.

Or like the Crow and her Egg in the Greek Proverb.

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Kaxi xbean Go naxov why.

I must here take Notice of a Letter which I have received from an unknown Correspondent, upon the Subject of my Paper, upon which the foregoing Letter is likewife founded. The Writer of it feems very much concerned least that Paper should seem to give Encouragement to the Disobedience of Children towards their Parents; but if the Writer of it will take the Pains to read it over again attentively, I dare fay his Apprehenfions will vanish. Pardon and Reconciliation are all the Penirent Daughter requests, and all that I contend for in her behalf; and in this Case I may use the Saying of an eminent Wit, who upon some great Mens preffing him to forgive his Daughter who had married against his Consent, told them he could refuse nothing to their Instances, but that he would have them remember there was Difference between Giving and Forgiving.

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I must confess, in all Controversies between Parents and their Children, Iam naturally prejudiced in favour of the former. The Obligations on that fide can never be acquitted. and I think it is one of the greatest Reflections upon Humane Nature that Paternal Instinct should be a stronger Motive to Love than Filial Gratitude; that the receiving of Favours should be a less Inducement to Goodwill. Tenderness and Commiseration, than the conferring of them; and that the taking Care of any Person should endear the Child or Dependant more to the Parent or Benefactor, than the Parent or Benefactor to the Child or Dependant; yet so it happens, that for one cruel Parent we meet with a thoufand undutiful Children. This is indeed wonderfully contrived (as I have formerly observed) for the Support of every living Species; but at the fame time that it shews the Wisdom of the Creator, it discovers the Imperfection and Degeneracy of the Creature.

THE Obedience of Children to their Parents is the Basis of all Government, and set forth as the measure of that Obedience which we owe to those whom Providence hath pla-

IT is Father le Conte, if I am not mistaken, who tells us how want of Duty in this Particular is punished among the Chinese, insomuch that if a Son should be known to kill or so much as to strike his Father, not only the Criminal but his whole Family would be rooted out, nay the Inhabitants of the Place where

where he lived would be put to the Sword, nay the Place it felf would be razed to the Ground, and its Foundations fown with Salt: For, fay they, there must have been an utter Depravation of Manners in that Clan or Society of People, who could have bred up among them so horrible an Offender. To this I shall add a Passage out of the first Book of Herodotus. That Historian in his Account of the Persian Customs and Religion tells us, it is their Opinion that no Man ever killed his Father, or that it is possible such a Crime should be in Nature; but that if any thing like it should ever happen, they conclude that the reputed Son must have been Illegitimate, Suppolititious, or begotten in Adultery. Their Opinion in this Particular shews sufficiently what a Notion they must have had of Undutifulness in general. Quy 23

Monday, October 8. Nº 190.

> Servitus erescit nova -Hor.

CINCE I made fome Reflections upon the general Negligence used in the Case of Regard toward Women, or, in other Words, fince I talked of Wenching, I have had Epiftles upon that Subject, which I shall, for the present Entertainment, insert as they lye before me.

ering did not love ter expeter from his going Mr. Mr. SPECTATOR,

C Δ S your Speculations are not confined to any Part of Human Life, but concern the Wicked as well as the Good, Imuft defire your favourable Acceptance of what I, appoor Aroling Girl about Town, have to fay to you. I was told by a Roman-Catho-' lick Gentleman who picked me up last Week, and who, I hope, is absolved for what pasfed between us; I fay, I was told by fuch a ' Person, who endeavoured to convert me to ' his own Religion, that in Countries where Popery prevails, besides the Advantage of * licenfed Stews, there are large Endowments given for the Incurabili, I think he called them, fuch as are past all Remedy, and are sallowed fuch Maintenance and Support as to keep them without further Care 'till they expire. This Manner of treating poor Sinners, has, methinks, great Humanity in it; and as you are a Person who pretend to carry vour Reflections upon all Subjects, whatever occur to you, with Candour, and act above the Sense of what Misinterpretation vou may meet with, I beg the Favour of you to lay before all the World the unhappy Condition of us poor Vagrants, who are really in a Way of Labour instead of Idlenefs. There are Crowds of us whole Mane ner of Livelihood has long ceased to be pleasing to us; and who would willingly ' lead a new Life, if the Rigour of the Virtuous did not for ever expel us from coming f into

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into the World again. As it now happens, to the eternal Infamy of the Male Sex, Falshood among you is not reproachful, but

Credulity in Women is infamous.

Give me Leave, Sir, to give you my Hi-flory. You are to know that I am Daughter of a Man of good Reputation, Tenant to a Man of Quality. The Heir of this great House took it in his Head to cast a favourable Eye upon me, and fucceeded. I do not pretend to fay he promised me Marriage: I was not a Creature filly enough to be taken by so foolish a Story: But he ran away with me up to this Town; and introduced me to a grave Matron, with whom I boarded for a Day or two with great Gravity, and was not a little pleased with the Change of my Condition, from that of a Country Life to the finest Company, as I believed, in the whole World. My humble Servant made me to understand that I should be always kept in the plentiful Condition I then enjoyed; when after a very great Fondness towards me, he one Day tookhis Leave of me for four or five Days. In the Evening of the same Day my good Landlady came to me, and observing me very pensive began to comfort me, and with a Smile told me I must see the World. When I was deaf to all the could fay to divert me, the began to tell me with a very frank Air that I must be treated as I ought, and not take these squeamish Humoursupon me, for my Friend had left me to the Town; and, as their · Phrase

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' Phrase is, she expected I would see Com-' pany, or I must be treated like what I had brought my felf to. This put me into a Fit of Crying: And I immediately, in a true ' Sense of my Condition, threw my self on the Floor, deploring my Fate, calling upon all that was good and facred to fuccour me. While I was in all this Agony, I observed a decrepid old Fellow come into the Room, and looking with a Sense of Pleasure in his Face ' at all my Vehemence and Transport. In a Pause of my Distress I heard him say to the ' shameless old Woman who stood by me, She is certainly a new Face, or else she acts it rarely. With that the Gentlewoman, who was making her Market of me, in all the Turn of my Person, the Heaves of my Pasfion, and the fuitable Changes of my Poflure, took Occasion to commend my Neck, ' my Shape, my Eyes, my Limbs. All this was accompanied with fuch Speeches as * you may have heard Horfe-courfers make f in the Sale of Nags when they are warranted for their Soundness. You understand by this time that I was left in a Brothel, and exposed to the next Bidder that could purchase me of my Patroness. This is so much the Work of Hell; the Pleasure in the Possesfion of us Wenches, abates in Proportion to the Degrees we go beyond the Bounds of Innocence; and no Man is gratified, if there is nothing left for him to debauch. Well, Sir, my first Man, when I came upon the ! Town, was Sir Jeoffrey Foible, who was ex-

extremely lavish to me of his Money, and took fuch a Fancy to me that he would have carried me off, if my Patroness would have ' taken any reasonable Terms for me: But as he was old, his Covetousness was his strongest Passion, and poor I was soon left exposed to be the common Refuse of all the Rakes and Debauchees in Town. I cannot tell whether you will do me Justice or no, 'till I see whether you print this or not; otherwise, as I now live with Sal, I could 'give you a very just Account of who and 'who is together in this Town. You per-'haps won't believe it; but I know of one who pretends to be a very good Protestant 'who lies with a Roman-Catholick: But 'more of this hereafter, as you pleafe me, 'There do come to our House the greatest 'Politicians of the Age; and Sal is more 'shrewd than any Body thinks: No Body can believe that fuch wife Men could go to Baudy-houses out of idle Purposes; I have heard them often talk of Augustus Cafar, 'who had Intrigues with the Wives of Senators, not out of Wantonness but Stratagem. 'IT is a thousand Pities you should be so feverely virtuous as I fear you are; otherwife, after one Visit or two, you would foon understand that we Women of the Town are not such useless Correspondents as you may imagine: You have undoubted-! ly heard that it was a Courtesan who discovered Cataline's Conspiracy. If you print

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he vas The SPECTATOR. Nº 190.

this I'll tell you more; and am in the mean time, SIR, which was an incident

Your most bumble Servant.

REBECCA NETTLETOP.

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Mr. SPECTATOR,

Am an idle young Woman that would work for my Livelihood, but that I am kept in fuch a Manner as I cannot ftir out.

My Tyrant is an old jealous Fellow, who allows me nothing to appear in. I have

but one Shooe and one Slipper; no Head-

drefs, and no upper Petticoat. As you fet up for a Reformer, I desire you would take

· me out of this wicked Way, and keep me " your felf.

EVE AFTERDAY.

Mr. SPECTATOR, Am to complain to you of a Set of imper-Linent Coxcombs, who visit the Apartments of us Women of the Town, only, as they call it, to fee the World. I must con-· fess to you, this to Men of Delicacy might have an Effect to cure them; but as they are flupid, noify, and drunken Fellows, it s tends only to make Vice in themselves, as s they think, pleafant and humourous, and at the same Time nauseous in us. I shall, Sir, hereafter from Time to Time give you the Names of these Wretches who pref tend to enter our Idouses meerly as Spe-

Negr. The SPECTATOR. 123

Lators. These Men think it Wit to use us ill: Pray tell them however worthy we

are of fuch Treatment, it is unworthy them

to be guilty of it towards us. Pray, Sir,

take Notice of this, and pity the Op-

nocent. ang 38th

Nº 191. Tuesday, October 9.

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COME ludicrous Schoolmen have put the case, that if an Ass were placed between two bundles of Hay, which affected his Senses equally on each fide, and tempted him in the very fame degree, whether it would be possible for him to Eat of either. They generally determine this Question to the Disadvantage of the Ass, who they say would Starve in the midst of Plenty, as not having a single Grain of Free-will to determine him more to the one than to the other. The bundle of Hay on either fide striking his Sight and Smell in the same proportion, would keep him in a perpetual Suspence, like the two Magnets which Travellers have told us, are placed one of them in the Roof, and the other in the Floor of Mahomet's Burying Place at Mecca, and by that means, fay they, pull the Impostor's Iron Coffin with fuch an equal Attraction, that it hangs in the Air between both of them.

The SPECTATOR. No 191. 124 them. As for the Ass's Behaviour in fuch nice Circumstances, whether he would Starve fooner than violate his Neutrality to the two bundles of Hay, I shall not presume to determine; but only take Notice of the Conduct of our own Species in the fame Perplexity. When a Man has a mind to venture his Mony in a Lottery, every Figure of it appears equally alluring, and as likely to fucceed as any of its fellows. They all of them have the fame Pretentions to good Luck, stand upon the fame foot of Competition, and no manner of Reason can be given why a Man should prefer one to the other before the Lottery is drawn. In this Case therefore Caprice very often acts in the Place of Reason, and forms to it felf fome Groundless Imaginary Motive, where real and substantial ones are wanting. I know a well-meaning Man that is very well pleafed to risque his good Fortune upon the Number 1711, because it is the Year of our Lord. I am acquainted with a Tacker that would give a good deal for the Number 134. On the contrary I have been told of a certain Zealous Diffenter who being a great Enemy to Popery, and believing that bad Men are the most fortunate in this World, will lay two to one on the Number 1666 against any other Number, because, says he, it is the Number of the Beaft. Several would prefer the Number 12000 before any other, as it is the Number of the Pounds in the great Prize. In short, some are pleased to find their own Age in their Number; some that they

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have got a Number which makes a pretty Appearance in the Cyphers, and others because it is the same Number that succeeded in the last Lottery. Each of these, upon no other Grounds, thinks he stands fairest for the great Lot, and that he is possessed of what may not be improperly called the Golden Number.

These Principles of Election are the Passimes and Extravagances of Human Reason, which is of so busie a Nature, that it will be exerting it self in the meanest Trisses, and working even when it wants Materials. The wisest of Men are sometimes acted by such maccountable Motives, as the Life of the Fool and the Superstitious is guided by nothing else.

I am surprized that none of the Fortunetellers, or as the French call them, the Discurs de bonne avanture, who publish their Bills in every Quarter of the Town, have not turned our Lotteries to their Advantage; did any of them set up for a Caster of Fortunate Figures, what might he not get by his pretended Discoveries and Predictions?

I remember among the Advertisements in the Post-Boy of September the 27th, I was surprized to see the following one.

This is to give Notice, That Ten Shillings over and above the Market Price, will be given for the Ticket in the 1500001. Lottery, No 132, by Nath. Cliff at the Bible and Three Crowns in Cheapside.

THIS

126 The SPECTATOR. No 191.

THIS Advertisement has given great Matter of Speculation to Coffee-house Theorists. Mr. Cliff's Principles and Conversation have been canvassed upon this Occasion, and various Conjectures made why he should thus set his Heart upon No 132. I have examined all the Powers in those Numbers, broken them into Fractions, extracted the Square and Cube Root, divided and multiplied them all ways, but could not arrive at the Secret till about three Days ago, when I received the following Letter from an unknown Hand; by which I find that Mr. Nathaniel Cliff is only the Agent, and not the Principal, in this Advertisement.

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Mr. SPECTATOR,

Am the Person that lately advertised l would give ten Shillings more than the Current Price for the Ticket No 132 in the Lottery now Drawing, which is a Secret I have communicated to fome Friends, who rally me inceffantly upon that account. You must know I have but one Ticket, for which Reason, and a certain Dream I have lately had more than once, I was refolved it should be the Number I most approved. I am 10 positive I have pitched upon the great Lot, that I could almost lay all I am worth of it. My Visions are so frequent and strong " upon this Occasion, that I have not only pos-· fessed the Lot, but disposed of the Money which in all probability it will fell for. This

Morning, in particular, I fet up an Equipage

Ne 191. The SPECTATOR. 127

which I look upon to be the gayest in the Fown. The Liveries are very Rich, but

onor Gaudy. I should be very glad to fee a

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· Speculation or two upon Lottery Subjects,

in which you would oblige all People con-

Tour most humble Servant,

George Goffling.

P. S. Dear Spac, If I get the 12600 Pound I'll make thee a handlome Prefent.

AFTER having wished my Correspondent good Luck, and thanked him for his intended Kindness, I shall for this time dismiss the Subject of the Lottery, and only observe that the greatest part of Mankind are in some degree guilty of my Friend Goffling's Extravagance. We are apt to rely upon future Prospects, and become really expensive while we are only rich in Possibility. We live up to our Expectations, not to our Possessions, and make a Figure proportionable to what we may be, not what we are. We out-run our prefent Income, as not doubting to disburfe our felves out of the Profits of some future Place, Project or Reversion, that we have in view. It is through this Temper of Mind, which is fo common among us, that we fee Tradefmen break, who have met with no Misfortunes in their Business, and Men of Estates reduced to Poverty, who have never fuffered from Losses or Repairs, Tenants, Taxes or Lawinits.

The SPECTATOR. No 192. 128

fuits. In short, it is this foolish fanguine Temper, this depending upon Contingent Futurities that occasions Romantick Generosity, Chymerical Grandure, Senseless Ostentation, and generally ends in Beggary and Ruin. The Man, who will live above his present Circumstances, is in great Danger of living in a little time much beneath them, or as the Italian Proverb runs, The Man who lives by Hope will die by Hunger.

IT should be an indispensable Rule in Life. to contract our Desires to our present Condition, and, whatever may be our Expectations, to live within the compass of what we actually possess. It will be time enough to enjoy an Estate when it comes into our Hands; but if we anticipate our good Fortune we shall lose the Pleasure of it when it arrives, and may possibly never possess what we have so foolishly counted upon.

Nº 192. Wednesday, October 10.

L-STERNAL STREET -Uno ore omnes omnia Bona dicere, & Laudare fortunas meas, Qui Gnatum haberem tali ingenio praditum.

Stood the other Day and beheld a Father fitting in the Middle of a Room with a large Family of Children about him; and methought I could observe in his Countenance

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different Motions of Delight, as he turned his Eye towards the one and the other of them. The Man is a Person moderate in his Deligns for their Preferment and Welfare; and as he has an easie Fortune, he is not follicitous to make a great one. His eldeft Son is a Child of a very towardly Disposition, and as much as the Father loves him I dare fay he will never be a Knave to improve his Fortune. I do not know any Man who has a juster Relish of Life than the Person I am speaking of, or keeps a better Guard against the Terrours of Want or the Hopes of Gain. It is usual, in a Crowd of Children, for the Parent to name out of his own Flock all the great Officers of the Kingdom. There is fomething fo very furprizing in the Parts of a Child of a Man's own, that there is nothing too great to be expected from his Endowments. I know a good Woman who has but three Sons, and there is, the fays, nothing he expects with more Certainty than that the hall fee one a Bishop, the other a Judge, and the third a Court Physician. The Humour is, that any thing which can happen to any Man's Child, is expected by every Man for his own: But my Friend whom I was going to speak of, does not flatter himself with such vain Expectations, but has his Eye more upon the Virtue and Disposition of his Children, than their Advancement or Wealth. Good Habits are what will certainly improve a Man's Fortune and Reputation; but on the other Side, Affluence of Fortune will not as Vol. III.

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probably produce good Affections of the Mind. IT is very natural for a Man of a kind Difposition to amuse himself with the Promises his Imagination makes to him of the future Condition of his Children, and to represent to himself the Figure they shall bear in the World after he has left it. When his Prospects of this Kind are agreeable, his Fondness gives as it were a longer Date to his own Life; and the Survivorship of a worthy Man to his Son, is a Pleasure scarce inferior to the Hopes of the Continuance of his own Life. That Man is happy who can believe of his Son, that he will escape the Follies and Indifcretions of which he himself was guilty, and purfue and improve every thing that was valuable in him. The Continuance of his Virtue is much more to be regarded than that of his Life; but it is the most lamentable of all Reflections, to think that the Heir of a Man's Fortune is fuch a one as will be a Stranger to his Friends, alienated from the fame Interests, and a Promoter of every thing which he himself disapproved. An Estate in Posesfion of fuch a Successor to a good Man, is worse than laid waste; and the Family of which he is the Head, is in a more deplorable Condition than that of being extinct.

WHEN I visit the agreeable Seat of my honoured Freind Ruricola, and walk from Room to Room revolving many pleasing Occurrences, and the Expressions of many just Sentiments I have heard him utter, and see the Booby his Heir in Pain while he is do-

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ing the Honours of his House to the Friend of his Father, the Heaviness it gives one is not to be expressed. Want of Genius is not to be imputed to any Man; but want of Humanity is a Man's own Fault. The Son of Ruricola (whose Life was one continued Series of worthy Actions and Gentleman-like Inclinations) is the Companion of drunken Clowns, and knows no Sense of Praise but in the Flattery he receives from his own Servants; his Pleasures are mean and inordinate, his Language base and filthy, his Behaviour rough and abfurd. Is this Creature to be accounted the Successor of a Man of Virtue, Wit, and Breeding? At the fame time that I have this melancholy Prospect at the House where I miss my old Friend, I can go to a Gentleman's not far off it, where he has a Daughter who is the Picture both of his Body and Mind; but both improved with the Beauty and Modesty peculiar to her Sex. It is she who supplies the Loss of her Father to the World: She without his Name or Fortune is a truer Memorial of him, than her Brother who fucceeds him in both. Such an Offspring as the eldest Son of my Friend, perpetuates his Father in the fame manner as the Appearance of his Ghost would: It is indeed Ruricola, but it is Ruricola grown frightful.

I know not to what to attribute the brutal Turn which this young Man has taken, except it may be to a certain Severity and Diffance which his Father used towards him; and might, perhaps, have occasioned a Diffance which his perhaps.

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like to those Modes of Life which were not made amiable to him by Freedom and Affa-

bility.

Excrescence will appear in the Family of the Cornelii, where the Father lives with his Sons like their eldest Brother, and the Sons converse with him as if they did it for no other Reason but that he is the wifest Man of their Acquaintance. As the Cornelii are eminent Traders, their good Correspondence with each other is useful to all that know them as well as to themselves: And their Friendship, Good-will, and kind Offices, are disposed of jointly as well as their Fortune; so that no one ever obliged one of them, who had not the Obligation multiplied in Returns from them all.

IT is the most beautiful Object the Eyes of Man can behold, to fee a Man of Worth and his Son live in an entire unreferved Correspondence. The mutual Kindness and Affection between them give an inexpressible Satisfaction to all who know them. It is a Sublime Pleasure which encreases by the Participation. It is as facred as Friendship, as pleafurable as Love, and as joyful as Religion. This State of Mind does not only diffipate Sorrow, which would be extream without it, but enlarges Pleasures which would otherwise be contemptible. The most indifferent thing has its Force and Beauty when it is spoke by a kind Father, and an infignificant Trifle has its Weight when offered by a dutiful Child. I know not how to express it, but I think I may call it a transplanted Self-love. All the Enjoyments and Sufferings which a Man meets with, are regarded only as they concern him in the Relation he has to another. A Man's very Honour receives a new Value to him, when he thinks that when he is in his Grave it will be had in Remembrance that fuch an Action was done by fuch a one's Father. Such Confiderations fweeten the old Man's Evening, and his Soliloquy delights him when he can fay to himself, No Man can tell my Child his Father was either unmerciful or unjust. My Son shall meet many a Man who shall fay to him, I was obliged to thy Father, and be my Child a Friend to his Child for ever.

IT is not in the Power of all Men to leave illustrious Names or great Fortunes to their Posterity, but they can very much conduce to their having Industry, Probity, Valour, and Juflice. It is in every Man's Power to leave his Son the Honour of descending from a virtuous Man, and add the Bleffings of Heaven to whatever he leaves him. I shall end this Rhapfody with a Letter to an excellent young Man of my Acquaintance who has lately loft

a worthy Father,

Dear Sir,

e gys

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(| Know no Part of Life more impertment than the Office of administring Confo-' lation: I will not enter into it, for I cannot but applaud your Grief. The virtuous Prin-'ciples you had from that excellent Man whom you have loft, have wrought in you as they

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ought, to make a Youth of Three and Twenty incapable of Comfort upon coming into Possession of a great Fortune. I doubt not but you will honour his Memory by a modest Enjoyment of his Estate; and scorn to triumph over his Grave by employing in Riot, Excess, and Debauchery, what he purchased with so much Industry, Prudence, and Wisdom. This is the true Way to shew the Sense you have of your Loss, and to take away the Distress of others upon the Occasion. You cannot recall your Father by your Grief, but you may revive him to his Friends by your Conduct.

Nº 193. Thursday, October 11.

Ingentem foribus domus alta superbis

Mane salutantum totis vomit adibus undam. Virg.

the strange Variety of Faces and Perfons which fill the Streets with Business and Hurry, it is no unpleasant Amusement to make Guesses at their different Pursuits, and judge by their Countenances what it is that so anxiously engages their present Attention. Of all this busic Crowd there are none who would give a Man inclined to such Inquiries better Diversion for his Thoughts, than those whom we call good Courtiers, and such as d

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are assiduous at the Levées of Great Men. These Worthies are got into an Habit of being Servile with an Air, and enjoy a certain Vanity in being known for understanding how the World passes. In the pleasure of this they can rife early, go abroad fleek and well-dreffed, with no other Hope or Purpose but to make a Bow to a Manin Court Favour, and be thought, by some infignificant Smile of his, not a little engaged in his Interests and Fortunes. It is wondrous that a Man can get over the Natural Existence and Possession of his own Mind so far, as to take delight either in paying or receiving fuch cold and repeated Civilities. But what maintains the Humour is, that outward Show is what most Men pursue, rather than real Happiness. Thus both the Idol and Idolater equally impose upon themselves in pleasing their Imaginations this way. But as there are very many of her Majesty's good Subjects who are extremely uneasie at their own Seats in the Country, where all from the Skies to the Center of the Earth is their own, and have a mighty longing to shine in Courts, or be Partners in the Power of the World; I fay, for the Benefit of these, and others who hanker after being in the Whisper with great Men, and vexing their Neighbours with the Changes they would be capable of making in the Appearance at a Country Sessions, it would not methinks be amis to give an Account of that Market for Preferment, a great Man's Levee.

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FOR ought I know, this Commerce between the Mighty and their Slaves, very justly represented, might do so much good as to incline the Great to regard Business rather than Ostentation; and make the Little know the Use of their Time too well, to spend it in vain Applications and Addresses.

THE famous Doctor in Moorfields, who gained formuch Reputation for his Horary Predictions, is faid to have had in his Parlour different Ropes to little Bells, which hung in the Room above Stairs, where the Doctor thought fit to be oraculous. If a Girl had been deceived by her Lover, one Bell was pulled; and if a Peafant had loft a Cow, the Servant rung another. This Method was kept in respect to all other Passions and Concerns, and the skilful Waiter below fifted the Enquiter, and gave the Doctor Notice accordingly. The Levée of a great Man is laid after the fame manner, and twenty Whispers, false Alarms, and private Intimations pass backward and forward, from the Porter, the Valet, and the Patron himself, before the gaping Crew who are to pay their Court are gathered together; when the Scene is ready, the Doors fly open and discover his Lordship.

THERE are several Ways of making this first Appearance: You may be either half dresed, and washing your self, which is, indeed, the most stately; but this way of opening is peculiar to Military Men, in whom there is something graceful in exposing themselves naked; but the Politicians, or Civil Officers,

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Nº 193. The SPECTATOR. 137

have usually affected to be more reserved, and preserve a certain Chastity of Deportment. Whether it be Hieroglyphical, or not, this Difference in the Military and Civil List, I will not say, but have ever understood the Fact to be, that the close Minister is buttoned up, and the brave Officer open-breasted on these

Occasions.

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HOWEVER that is, I humbly conceive the Business of a Levée is to receive the Acknowledgments of a Multitude, that a Man is Wife, Beauteous, Valiant, and Powerful. When the first Shot of Eyes are made, it is wonderful to observe how much Submission the Patron's Modesty can bear, and how much Servitude the Client's Spirit can descend to. In the vast multiplicity of Business, and the Crowd about him, my Lord's Parts are usually fo great, that, to the Aftonishment of the whole Assembly, he has something to say to every Man there, and that fo fuitable to his Capacity, as any Man may judge that it is not without Talents that Men can arrive at great Employments. I have known a great Man ask a Flag-Officer, which way was the Wind, a Commander of Horse the present Price of Oats, and a Stock-Jobber at what Discount fuch a Fund was, with as much ease as if he had been bred to each of those several ways of Life. Now this is extremely obliging; for at the same time that the Patron informs himself of Matters, he gives the Person of whom he enquires an Opportunity to exert himself. What adds to the Pomp of those InterThe SPECTATOR. No 193.

Interviews is, that it is performed with the greatest Silence and Order imaginable. The Patron is usually in the midst of the Room. and fome humble Person gives him a Whifper, which his Lordship answers aloud, It is well. Tes, I am of your Opinion. Pray inform your felf further, you may be fure of my Part in it. This happy Man is dismissed, and my Lord can turn himself to a Business of a quite different Nature, and off-hand give as good an Answer as any great Man is obliged to. For the chief Point is to keep in Generals, and if there be anything offered that's

Particular, to be in hafte.

BUT we are now in the Height of the Affair, and my Lord's Creatures have all had their Whispers round to keep up the Farce of the thing, and the Dumb Show is become more general. He casts his Eye to that Corner, and there to Mr. fuch a one; to the other, and when did you come to Town? and perhaps just before he nods to another, and enters with him, but, Sir, I am glad to fee you, now I think of it. Each of those are happy for the next four and twenty Hours; and those who bow in Ranks undistinguished, and by Dozens at a Time, think they have very good Prospects if they may hope to arrive at fuch Notices half a Year hence.

THE Satyrist says there is seldom common Sense in high Fortune; and one would think, to behold a Levée, that the Great were not only infatuated with their Station, but also that they believed all below were fei-

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zed too, else how is it possible they could think of imposing upon themselves and others in such a degree, as to set up a Levée for any thing but a direct Farce? But fuch is the Weaknels of our Nature, that when Men are a little exalted in their Condition, they immediately conceive they have additional Senses, and their Capacities enlarged not only above other Men, but above human Comprehension it felf. Thus it is ordinary to fee a great Man attend one liftning, bow to one at a diffance, and call to a third at the same instant. A Girl in new Ribbons is not more taken with her felf, nor does the betray more apparent Co-quetries, than even a Wife Man in such a Circumftance of Courtship. I do not know any thing that I ever thought fo very distasteful as the Affectation which is recorded of Cefar, to wit, that he would dictate to three feveral Writers at the fame time. This was an Ambition below the Greatness and Candour of his Mind. He indeed (if any Man had Pretentions to greater Faculties than any other Mortal) was the Person; but such a way of acting is Childish, and Inconsistent with the manner of our Being. And it appears from the very Nature of things that there cannot be any thing effectually dispatched in the Distraction of a Publick Levée, but the whole feems to be a Conspiracy of a Sett of Servile Slaves, to give up their own Liberty to take away their Patron's Under-Randing, ang 30h

Friday,

Nº 194. Friday, October 12.

-Difficili Bile Tumet Jecur. Hor.

HE present Paper shall consist of two Letters, which observe upon Faults that are easily cured both in Love and Friendship. In the latter, as far as it merely regards Conversation, the Person who neglects visiting an agreeable Friend is punished in the very Transgreffion; for a good Companion is not found in every Room we go into. But the Case of Love is of a more delicate Nature, and the Anxiety is inexpressible if every little Instance of Kindness is not reciprocal. There are things in this fort of Commerce which there are not Words to express, and a Man may not possibly know how to represent, which yet may tear his Heart into ten Thousand Tortures. To be grave to a Man's Mirth, unattentive to his Discourse, or to interrupt either with fomething that argues a Difinclination to be entertained by him, has in it fomething fo difagreeable, that the utmost Steps which may be made in further Enmity cannot give greater Torment The gay Corinna, who fets up for an Indifference and becoming Heedlesness, gives her Husband all the Torment imaginable out of mere Info-lence, with this peculiar Vanity, That she is

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to look as gay as a Maid in the Character of a Wife. It is no Matter what is the Reason of a Man's Grief, if it be heavy as it is. Her unhappy Man is convinced that she means him no Dishonour, but pines to Death because she will not have so much Deference to him as to avoid the Appearances of it. The Author of the following Letter is perplexed with an Injury that is in a Degree yet less criminal, and yet the Source of the utmost Unhappiness.

Mr. SPECTATOR,

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T Have read your Papers which relate to Jealousie, and defire your Advice in my 'Case, which you will say is not common. 'I have a Wife of whose Virtue I am not in the least doubful; yet I cannot be fatiffied the loves me, which gives me as great "Uneafiness as being faulty the other way would do. I know not whether I am not 'yet more miserable than in that Case, for ' she keeps Possession of my Heart without the Return of her's. I would defire your Observations upon that Temper in some Women, who will not condescend to convince their Husbands of their Innocence or their Love, but are wholly negligent of ' what Reflections the poor Men make upon their Conduct (so they cannot call it criminal,) when at the fame time a little Tenderness of Behaviour, or Regard to shew an Inclination to please them, would make them entirely at eafe. Do not fuch Wo-

The SPECTATOR. No 194. · men deserve all the Misinterpretation which they neglect to avoid? or are they not in the actual Practice of Guilt, who care not whether they are thought guilty or not? · If my Wife does the most ordinary thing, as visiting her Sifter, or taking the Air with her Mother, it is always carried with the · Air of a Secret: Then she will sometimes tell a thing of no Consequence, as if it was only want of Memory made her conceal it before; and this only to dally with my Anxiety. I have complained to her of this · Behaviour in the gentlest Terms imaginable, and befeeched her not to use him who defired only to live with her like an indulgent Friend, as the most morose and un-· fociable Husband in the World. It is no · easie Matter to describe our Circumstance, but it is miserable with this Aggravation, · That it might be easily mended, and yet ono Remedy endeavoured. She reads you, and there is a Phrase or two in this Letter which she will know come from me. If we enter into an Explanation which may tend to our future Quiet by your Means, you · fhall have our joint Thanks: In the mean time I am, (as much as I can in this ambi-· guous Condition be any thing) 以他们的人的意思的知识的意思的

SIR,

Tour Humble Servant.

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Mr. SPECTATOR,

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GIVE me Leave to make you a Prefent of a Character not yet described in vour Papers; which is that of a Man who treats his Friend with the same odd Variety which a Fantastical Female Tyrant practi-' fes towards her Lover. I have for fome 'Time had a Friendship with one of these mercurial Persons: The Rogue I know ' loves me, yet takes Advantage of my Fond-' ness for him to use me as he pleases: We are by Turns the best Friends, and the greatest Strangers imaginable: Sometimes you would think us inseparable; at other 'Times he avoids me for a long Time, yet in neither he nor I know why. When we meet next by Chance, he is amazed he has 'not feen me, is impatient for an Appoint-' ment the fame Evening; and when I expect he should have kept it, I have known him. 'flip away to another Place; where he has ' fate reading the News, when there is no ' Post; smoaking his Pipe, which he feldom cares for; and staring about him in Company with whom he has had nothing to do, 'as if he wonder'd how he came there. "THATI may flate my Case to you the ' more fully, I shall transcribe some short Minutes I have taken of him in my Almanack ' fince last Spring; for you must know there ' are certain Seasons of the Year, according

to which, I will not fay our Friendship, but the Enjoyment of it rifes or falls: In March

The SPECTATOR. No 195. 144 and April he was as various as the Weather: in May and Part of June, I found him the fprightlieft best-humoured Fellow in the World; in the Dog-days, he was much upon the Indolent; in September very agreeable, but very busie; and since the Glass fell last to changeable, he has made three Appoint-" ments with me, and broke them every one. " However I have good Hopes of him this Winter, especially if you will lend me your Asfistance to reform him, which will be a great Ease and Pleasure to. October 9, SIR,1711. Your most bumble Servant. Nº 195. Saturday, October 13. Νήσιοι, έδ' ίσασο όσω πλέον ήμισυ σαντός, "Ουδ' δσον έν μαλάχη το δε άσροδελφ μές όνειας. HERE is a Story in the Arabian Nights Tales, of a King who had long languish-

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Tales, of a King who had long languished under an ill Habit of Body, and had taken abundance of Remedies to no purpose. At length, says the Fable, a Physician cured him by the following Method. He took an Hollow Ball of Wood, and filled it with several Drugs, after which he closed it up so arti-

artificially that nothing appeared. He likewife took a Mall, and after having hollowed the Handle, and that part which strikes the Ball, he enclosed in them feveral Drugs after the same manner as in the Ball it self. He then ordered the Sultan, who was his Patient, to exercise himself early in the Morning with these rightly prepared Instruments. 'till fuch time as he should Sweat. When, as the Story goes, the Virtue of the Medicaments perspiring through the Wood, had fo good an Influence on the Sultan's Constitution. that they cured him of an Indisposition which all the Compositions he had taken inwardly had not been able to remove. This Eastern Allegory is finely contrived to shew us how beneficial Bodily Labour is to Health, and that Exercise is the most effectual Physick. I have described, in my Hundred and Fifteenth Paper, from the general Structure and Mechanism of an Human Body, how absolutely necessary Exercise is for its Preservation. I shall in this Place recommend another great Prefervative of Health, which in many Cases produces the same Effects as Exercise, and may, in some measure, supply its Place, where Opportunities of Exercise are wanting. The Preservative I am speaking of is Temperance, which has those particular Advantages above allother Means of Health, that it may be pradifed by all Ranks and Conditions, at any Season, or in any Place. It is a kind of Regimen, into which every Man may put himfelf, without Interruption to Buliness, Expence of Mony, VOL. III.

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Mony, or Loss of Time. If Exercise throws off all Superfluities, Temperance prevents them If Exercise clears the Vessels, Temperance neither satiates nor overstrains them. If Exercise raises proper Ferments in the Humours, and promotes the Circulation of the Blood, Temperance gives Nature her sull Play, and enables her to exert her self in all her Force and Vigour. If Exercise dissipates a growing Distemper, Temperance starves it.

PHYSICK, for the most part, is nothing else but the Substitute of Exercise or Tem-Medicines are indeed absolutely necessary in acute Distempers, that cannot wait the flow Operations of these two great Instruments of Health; but did Men live in an habitual Course of Exercise and Temperance, there would be but little Occasion for them. Accordingly we find that those Parts of the World are the most healthy, where they fubfift by the Chace; and that Men lived longest when their Lives were employed in hunting, and when they had little Food befides what they caught. Blistering, Cupping, Bleeding are feldom of use but to the Idle and Intemperate; as all those inward Applications which are fo much in practice among us, are for the most part nothing else but Expedients to make Luxury confiftent with Health. The Apothecary is perpetually employed in countermining the Cook and the Vintner. It is said of Diogenes, that meeting a young Man who was going to a Fealt, he took him up in the Street and carried him Home Home to his Friends, as one who was running into imminent Danger, had not he prevented him. What would that Philosopher have faid, had he been present at the Gluttony of a modern Meal? Would not he have thought the Master of a Family mad, and have begged his Servants to tie down his Hands. had he feen him devour Fowl, Fish and Flesh; fwallow Oyl and Vinegar, Wines and Spices; throw down Sallads of twenty different Herbs. Sauces of an hundred Ingredients, Confections and Fruits of numberless Sweets and Flayours? What unnatural Motions and Counterferments must fuch a Medley of Intemperance produce in the Body? For my Part, when I behold a Fashionable Table set out in all its Magnificence, I fancy that I fee Gouts and Dropfies, Feavers and Lethargies, with other innumerable Distempers lying in Ambuscade among the Dishes.

NATURE delights in the most plain and simple Dier. Every Animal, but Man, keeps Herbs are the Food of this Speto one Dish. cies, Fish of that, and Flesh of a third. Man falls upon every thing that comes in his way, not the smallest Fruit or Excrescence of the Earth, scarce a Berry or a Mushroom, can escape

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IT is impossible to lay down any determinate Rule for Temperance, because what is Luxury in one may be Temperance in another; but there are few that have lived any time in the World who are not Judges of their own Constitutions, so far as to know what Kinds Kinds and what Proportions of Food do best agree with them. Were I to confider my Readers as my Patients, and to prescribe such a kind of Temperance as is accommodated to all Persons, and such as is particularly suitable to our Climate and way of Living, I would copy the following Rules of a very eminent Physician. Make your whole Repast out of one Dish. If you indulge in a fecond, avoid drinking any thing Strong 'till you have finished your Meal; at the same time abstain from all Sauces, or at least such as are not the most plain and simple. A Man could not well be guilty of Gluttony, if he stuck to these few obvious and easie Rules. In the first case there would be no Variety of Taftes to follicit his Palate, and occasion Excess; nor in the fecond any artificial Provocatives to relieve Satiety, and create a false Appetite. Were I to prescribe a Rule for Drinking, it should be form'd upon a Saying quoted by Sir William Temple; the first Glass for my felf, the second for my Friends, the third for good Humour, and the fourth for mine Enemies. But because it is impossible for one who lives in the World to Diet himself always in fo Philosophical a manner, I think every Man should have his Days of Abstinence, according as his Conflicution will permit. These are great Reliefs to Nature, as they qualifie her for firugling with Hunger and Thirst, whenever any Distemper or Duty of Life may put her upon fuch Difficulties; and at the fame time give her an Opportunity of extri-

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extricating her felf from her Oppressions, and recovering the feveral Tones and Springs of her distended Vessels. Besides, that Abstinence well timed often kills a Sickness in Embrio. and destroys the first Seeds of an Indisposition. It is observed by two or three Ancient Authors, that Socrates, notwithstanding he lived in Athens during that great Plague. which has made so much Noise through all Ages, and has been celebrated at different times by fuch eminent Hands, I fay, notwithstanding that he lived in the time of this devouring Pestilence, he never caught the least Infection, which those Writers unanimously ascribe to that uninterrupted Temperance which he always observed.

AND here I cannot but mention an Obfervation which I have often made, upon Reading the Lives of the Philosophers, and comparing it with any Series of Kings or great Men of the same number. If we consider these Ancient Sages, a great part of whose Philosophy consisted in a temperate and abstemious Course of Life, one would think the Life of a Philosopher, and the Life of a Man, were of two different Dates. For we find that the generality of these wife Men were nearer an hundred than fixty Years of Age at the time of their respective Deaths. But the most remarkable Instance of the Efficacy. of Temperance towards the procuring of long Life, is what we meet with in a little Book published by Lewis Cornaro the Venetian, which I the rather mention, because it 1 3

is of undoubted Credit, as the late Venetian Ambassador, who was of the same Family, attested more than once in Conversation, when he resided in England. Cornaro, who was the Author of the little Treatife I am mentioning, was of an infirm Constitution 'till about forty, when by obstinately persisting in an exact Course of Temperance, he recovered a perfect State of Health; infomuch that at fourscore he published his Book, which has been translated into English under the Title of The fure Way of attaining a long and healthful Life. He lived to give a third or fourth Edition of it, and after having passed his hundredth Year, died without Pain or Agony, and like one who falls afleep. The Treatife I mention has been taken Notice of by feveral Eminent Authors, and is written with fuch a Spirit of Cheerfulness, Religion, and good Sense, as are the natural Concomitants of Temperance and Sobriety. The Mixture of the old Man in it is rather a Recommendation than a Discredit to it.

HAVING designed this Paper as the Sequel to that upon Exercise, I have not here considered Temperance as it is a Moral Virtue, which I shall make the Subject of a suture Speculation, but only as it is the Means of Health.

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Monday, October 15. Nº 196.

Est Ulubris, animus si te non desicit aquus. Hor.

Mr. SPECTATOR,

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THERE is a particular Fault which I have observed in most of the Moralists in all Ages, and that is, that they are ' always professing themselves and teaching others to be happy. This State is not to be ' arrived at in this Life, therefore I would re-' commend to you to talk in an humbler Strain than your Predecessors have done, and instead of presuming to be happy, inftruct us only to be easy. The Thoughts of ' him who would be discreet, and aim at pra-' cticable Things, should turn upon allaying our Pain rather than promoting our Joy. Great Inquietude is to be avoided, but great 'Felicity is not to be attained. The great 'Lesson is Æquanimity, a Regularity of Spi-' rit, which is a little above Chearfulness and below Mirth. Chearfulness is always to be ' supported if a Man is out of Pain, but 'Mirth to a prudent Man should always be 'accidental: It should naturally arise out of the Occasion, and the Occasion seldom be 'laid for it; for those Tempers who want 'Mirth to be pleased, are like the Constitutions which flag without the use of Brandy, Therefore, I say, let your Precept be, Be. eafy,

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easy. That Mind is dissolute and ungoverned, which must be hurried out of it lelf by loud Laughter or sensual Pleasure,

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or elfe be wholly unactive.

There are a Couple of old Fellows of my Acquaintance, who meet every Day and smoak a Fipe, and by their mutual Love to each other, tho' they have been Men of Business and Bustle in the World, enjoy a greater Tranquility than either could have worked himself into by any Chapter of Seneca. Indolence of Body and Mind, when we aim at no more, is very frequently enjoyed; but the very Enquiry after Happipiness has something restless in it, which a Man who lives in a Series of temperate Meals, friendly Conversations, and easy Slumbers, gives himself no Trouble about. While Men of Resinement are talking of Tranquility, he possesses.

What I would by these broken Expressions recommend to you, Mr. Spectator, is, that you would speak of the Way of Life which plain Men may pursue, to sill up the Spaces of Time with Satisfaction. It is a lamentable Circumstance, that Wisdom, or, as you call it, Philosophy, should furnish Ideas only for the Learned; and that a Man must be a Philosopher to know how to pass away his Time agreeably. It would therefore be worth your Pains to place in an handsome Light the Relations and Affinities among Men, which render their Conversation with each other so grate-

The SPECTATOR. 153 ' ful, that the highest Talents give but an impotent Pleasure in Comparison with them. You may find Descriptions and Discourses which will render the Fire-Side of an hoe nest Artificer as entertaining as your own 'Club is to you. Good-nature has an end-' less Source of Pleasures in it; and the Representation of domestick Life, filled with its natural Gratifications, (instead of the ' necessary Vexations which are generally in-'fifted upon in the Writings of the Witty) will be a very good Office to Society. 'The Viciffitudes of Labour and Rest in the lower Part of Mankind, make their Being pals away with that Sort of Relish which we express by the Word Comfort; and should be treated of by you, who

are a Spectator, as well as such Subjects which appear indeed more speculative,
but are less instructive. In a word, Sir, I
would have you turn your Thoughts to the
Advantage of such as want you most; and
shew, that Simplicity, Innocence, Industry
and Temperance, are Arts which lead to
Tranquility, as much as Learning, Wifdom, Knowledge, and Contemplation.

I am, SIR,

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Your most bumble Servant,

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Mr. SPECTATOR,

Hackney, October 12.

Am the young Woman whom you did fo much Justice to some time ago, in acknowledging that I am perfect Mistress of the Fan, and use it with the utmost Knowe ledge and Dexterity. Indeed the World, as malicious as it is, will allow, that from an Hurry of Laughter I recollect my felf the most fuddenly, make a Curtsie, and · let fall my Hands before me, closing my Fan at the same Instant, the best of any Woman in England. I am not a little delighted that I have had your Notice and Approbation; and however other young Women may rally me out of Envy, I triumph in it, and demand a Place in your Friendship. · You must therefore permit me to lay before you the present State of my Mind. I was e reading your Spectator of the 9th Instant, and thought the Circumstance of the Ass divided between two Bundles of Hay which equally affected his Senses, was alively Representation of my present Condition: For ' you are to know that I am extremely ena-· moured with two young Gentlemen who at this Time pretend to me. One must hide onothing when one is asking Advice, therefore I will own to you, that I am very amorous and very covetous. My Lover Will is very rich, and my Lover Tom very handfome. I can have either of them when I please; but when I debate the Question in my

Nº 196. The SPECTATOR. 155 ' my own Mind, I cannot take Tom for fear

of losing Will's Estate, nor enter upon Will's Estate and bid adieu to Tom's Per-

fon. I am very young, and yet no one in the World, dear Sir, has the main Chance

more in her Head than my felf. Tom is the gayest, the blithest Creature! He dances

well, is very civil, and diverting at all Hours ' and Seasons: Oh he is the Joy of my Eyes!

But then again Will is fo very rich and careful of the Main. How many pretty Dref-

' fes does Tom appear in to charm me: But

then it immediately occurs to me that a Man of his Circumstances is so much the poorer.

Upon the whole, I have at last examined both these Desires of Love and Avarice.

and upon strictly weighing the Matter I

begin to think I shall be covetous longer

than fond; therefore if you have nothing

to fay to the contrary, I shall take Will. any 30

Alas poor Tom!

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Nº 197. Tuesday, October 16.

Alter rizatur de lana sape caprina,
Propugnat nugis armatus: scilicer, ut non
Bit mibi prima fides; & vere quod placet, ut non
Acriter elatrem, presium atas altera sordet.
Ambigitur quid enim? Castor sciat an Docilis plus,
Brundusium Numici melius via ducat an Appi.

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Way of Life he engages in, has some particular Vice or Imperfection naturally cleaving to it, which it will require his nicest Care to avoid. The several Weaknesses to which Youth, old Age, and Manhood are exposed, have long since been set down by many both of the Poets and Philosophers; but I do not remember to have met with any Author who has treated of those ill Habits Men are subject to, not so much by reason of their different Ages and Tempers, as the particular Profession or Business in which they were educated and brought up.

I am the more furprized to find this Subject so little touched on, fince what I am here speaking of is so apparent as not to escape the most vulgar Observation. The Business Men are chiefly conversant in, does not only give a certain Cast or Turn to their Minds,

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but is very often apparent in their outward Behaviour, and some of the most indifferent Actions of their Lives It is this Air diffusing it self over the whole Man, which helps us to find out a Person at his first Appearance: So that the most careless Observer fancies he can scarce be mistaken in the Carriage of a Seaman, or the Gaite of a Taylor.

THE liberal Arts, though they may posfibly have less Effect on our External Mien and Behaviour, make so deep an Impression on the Mind, as is very apt to bend it wholly

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THE Mathematician will take little less than Demonstration in the most common Discourse, and the Schoolman is as great a Friend to Definitions and Syllogisms. The Physician and Divine are often heard to dictate in private Companies with the same Authority which they exercise over their Patients and Disciples; while the Lawyer is putting Cases, and raising Matter for Disputation out of every thing that occurs.

I may possibly some time or other animadvert more at large on the particular Fault each Profession is most infected with; but shall at present wholly apply my self to the Cure of what I last mentioned, namely, That Spirit of Strife and Contention in the Conversations

of Gentlemen of the Long Robe.

THIS is the more ordinary, because these Gentlemen regarding Argument as their own proper Province, and very often making ready Mony of it, think it unsafe to yield before

Company.

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Company. They are shewing in common Talk how zealously they could defend a Cause in Court, and therefore frequently forget to keep that Temper which is absolutely requisite to render Conversation pleasant and instructive.

CAPTAIN SENTRY pushes this Matter so far, that I have heard him say, He has known but few Pleaders that were tolerable

Company.

THE Captain, who is a Man of good Sense, but dry Conversation, was last Night giving me an Account of a Discourse, in which he had lately been engaged with a young Wrangler in the Law. I was giving my Opinion, fays the Captain, without apprehending any Debate that might arise from it, of a General's Behaviour in a Battel that was fought fome Years before either the Templer or my felf were born. The young Lawyer immediately took me up, and by reasoning above a Quarter of an Hour upon a Subject which I faw he understood nothing of, endeavoured to shew me that my Opinions were ill grounded Upon which, fays the Captain, to avoid any further Contests, I told him, that truly I had not confider'd those several Arguments which he had brought against me; and that there might be a great deal in them. Ay, but fays my Antagonist, who would not let me escape fo, there are feveral things to be urged in favour of your Opinion which you have omitted, and thereupon begun to fhine on the other fide of the Question; upon this, fays the

the Captain, I came over to my first Sentiments, and entirely acquiesced in his Reasons for my fo doing. Upon which the Templer again recovered his former Posture, and confuted both himself and me a third Time. In short, says my Friend, I found he was resolved to keep me at Swords length, and never let me close with him, so that I had nothing left but to hold my Tongue, and give my Antagonist free leave to smile at his Victories, who I found, like Hudibras, could still change sides, and still confute.

FOR my own part I have ever regarded our Inns of Court as Nurseries of Statesmen and Law-givers, which makes me often frequent that Part of the Town with great Plea-

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UPON my Calling in lately at one of the most noted Temple Coffee-houses, I found the whole Room, which was full of young Students, divided into several Parties, each of which was deeply engaged in some Controversie. The Management of the late Miniftry was attacked, and defended, with great Vigour; and several Preliminaries to the Peace were proposed by some, and rejected by others; the Demolishing of Dunkirk was so eagerly infifted on, and so warmly controverted, as had like to have produced a Challenge. In short, I obferved that the Desire of Victory, whetted with the little Prejudices of Party and Interest, generally carried the Argument to such an height, as made the Disputants insensibly conceive an Aversion Aversion towards each other, and part with the highest Dissatisfaction on both sides.

THE managing an Argument handsomly being so nice a Point, and what I have seen so very sew excell in, I shall here set down a sew Rules on that Head, which, among other things, I gave in Writing to a young Kinsman of mine who had made so great a Proficiency in the Law, that he began to plead in Company upon every Subject that was started.

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HAVING the entire Manuscript by me, I may, perhaps, from time to time publish such Parts of it as I shall think requisite for the Instruction of the British Youth. What regards my present Purpose is as follows:

AVOID Disputes as much as possible. order to appear easie and well-bred in Converfation, you may allure your felf that it requires more Wit, as well as more good Humour, to improve than to contradict the Notions of another: But if you are at any time obliged to enter on an Argument, give your Reasons with the utmost Coolness and Modesty, two things which scarce ever fail of making an Impression on the Hearers. Besides, if you are neither Dogmatical, nor shew either by your Actions or Words, that you are full of your felf, all will the more heartily rejoice at your Victory. Nay, should you be pinched in your Argument, you may make your Retreat with a very good Grace: You were never politive, and are now glad to be better informed. This has made fome approve the Socratical

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Socratical way of Reasoning, where while you fcarce affirm any thing, you can hardly be caught in an Absurdity; and though posfibly you are endeavouring to bring over another to your Opinion, which is firmly fix'd, you feem only to defire Information from him.

IN order to keep that Temper, which it is fo difficult, and yet fo necessary to preserve, you may please to consider that nothing can be more unjust or ridiculous than to be angry with another, because he is not of your Opinion. The Interests, Education, and Means by which Men attain their Knowledge are fo very different, that it is impossible they should all think alike; and he has at least as much Reason to be angry with you, as you with him. Sometimes to keep your felf cool, it may be of Service to ask your felf fairly, What might have been your Opinion, had you all the Biasses of Education and Interest, your Adversary may possibly have? But if you contend for the Honour of Victory alone, you may lay down this as an infallible Maxim, That you cannot make a more false Step, or give your Antagonists a greater Advantage

over you, than by falling into a Passion. WHEN an Argument is over, how many weighty Reasons does a Man recollect, which his Heat and Violence made him utterly for-

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IT is yet more abfurd to be angry with a Man because he does not apprehend the force of your Reasons, or gives weak ones of his VOL. III. own.

own. If you argue for Reputation, this makes your Victory the easier; he is certainly in all Respects an Object of your Pity, rather than Anger; and if he cannot comprehend what you do, you ought to thank Nature for her Favours, who has given you fo much the clearer Understanding.

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YOU may please to add this Confideration, That among your Equals no one values your Anger, which only preys upon its Master; and perhaps you may find it not very confishence ther with Prudence or your Ease, to punish your self, whenever you meet with a

Fool or a Knave.

LASTLY, If you propose to your self the true End of Argument, which is Information, it may be a feafonable Check to your Passion; for if you fearth purely after Truth, 'twill be almost indifferent to you where you find it. I cannot in this Place omit an Obfervation which I have often made, namely, That nothing procures a Man more Esteem and I fs Envy from the whole Company, than if he chuses the Part of Moderator, without engaging directly on either fide in a Dispute. This gives him the Character of Impartial, furnishes him with an Opportunity of Sifting things to the Bottom, shewing his Judgment, and of fometimes making handsome Compliments to each of the contending Par-

I shall close this Subject with giving you one Caution. When you have gained a Victory do not push it too far; 'tis sufficient to

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let the Company and your Adversary see 'tis in your Power, but that you are too generous to make use of it.

Nº 198. Wednesday, October 17.

Cerva luporum prada rapacium Sectamur ultro, quos opimus Fallere & effugere est triumphus.

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HERE is a Species of Women, whom I shall distinguish by the Name of Sala-Now a Salamander is a kind of Heroine in Chastity, that treads upon Fire, and lives in the midst of Flames without be-A Salamander knows no Diffinction of Sex in those she converses with, grows familiar with a Stranger at first Sight, and is not fo narrow-ipirited as to observe whether the Person she talks to be in Breeches or in She admits a Male Visitant to her Bed-side, plays with him a whole Afternoon at Pickette, walks with him two or three Hours by Moon-light; and is extremely Scandalized at the unreasonableness of an Husband, or the Severity of a Parent, that would debar the Sex from fuch innocent Liberties. Your Salamander is therefore a perpetual Declaimer against Jealousie, an Admirer of the French Good-breeding, and a great Stickler for Freedom in Conversation. In short, the Salamander lives in an invincible State of Simplicity M 2

and Innocence: Her Constitution is preserv'd in a kind of natural Frost; She wonders what People mean by Temptations; and defies Mankind to do their worst. Her Chassity is engaged in a constant Ordeal, or fiery Trial: (like good Queen Emma) the pretty Innocent walks blindfold among burning Plow-shares, without being scorched or singed by them.

IT is not therefore for the use of the Salamander, whether in a married or single State of Life, that I design the following Paper; but for such Females only as are made of Flesh and Blood, and find themselves subject to

Human Frailties.

AS for this Part of the Fair Sex who are not of the Salamander Kind, I would most earnestly advise them to observe a quite different Conduct in their Behaviour; and to avoid as much as possible what Religion calls Temptations, and the World Opportunities. Did they but know how many Thousands of their Sex, have been gradually betrayed from innocent Freedoms to Ruin and Infamy; and how many Millions of ours have begun with Flatteries, Protestations and Endearments, but ended with Reproaches, Perjury and Perfidiousness; they would shun like Death the very first Approaches of one that might lead them into inextricable Labyrinths of Guilt and Mifery. I must so far give up the Cause of the Male World, as to exhort the Female Sex in the Language of Chamont in the Or-

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ger Par Trust not a Man, we are by Nature false,
Dissembling, Subtle, Cruel and Unconstant:
When a Man talks of Love, which caution trust him;
But if he Swears, he'll certainly deceive thee.

I might very much enlarge upon this Subject, but shall conclude it with a Story which I lately heard from one of our Spanish Officers, and which may shew the Danger a Woman incurs by too great Familiarities with a Male

Companion.

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AN Inhabitant of the Kingdom of Cuftile, being a Man of more than ordinary Prudence, and of a grave composed Behaviour, determined about the fiftieth Year of his Age to enter upon Wedlock. In order to make himfelf easie in it, he cast his Eye upon a young Woman who had nothing to recommend her but her Beauty and her Education, her Parents having been reduced to great Poverty by the Wars which for some Years have laid that whole Country waste. The Castilian having made his Addresses to her and married her, they lived together in perfect Happiness for fome Time; when at length the Husband's Affairs made it necessary for him to take a Voyage to the Kingdom of Naples, where a great Part of his Estate lay. The Wifeloved him too tenderly to be left behind him. They had not been a Ship-board above a Day, when they unluckily fell into the Hands of an Algerine Pyrate, who carried the whole Company on Shore, and made them Slaves. The Castilian and his Wife had the Comfort to be M 3 under

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under the same Master; who seeing how dearly they loved one another, and gasped after their Liberty, demanded a most exorbitant Price for their Ranfom. The Castilian, though he would rather have died in Slavery himself, than have paid such a Sum as he found would go near to fruin him, was fo moved with Compassion towards his Wife, that he fent repeated Orders to his Friend in Spain (who happened to be his next Relation) to fell his Estate, and transmit the Mony to him. His Friend, hoping that the Terms of his Ransome might be made more reasonable, and unwilling to fell an Estate which he himfelf had some Prospect of inheriting, formed fo many Delays, that three whole Years paffed away without any thing being done for the fetting of them at Liberty.

THERE happened to live a French Renegado in the same Place where the Castilian and his Wife were kept Prisoners. As this Fellow had in him all the Vivacity of his Nation, he often entertained the Captives with Accounts of his own Adventures; to which he fometimes added a Song, or a Dance, or some other Piece of Mirth, to divert them during their Confinement. His Acquaintance with the Manners of the Algerines, enabled him likewise to do them several good The Castilian, as he was one Day in Conversation with this Renegado, discovered to him the Negligence and Treachery of his Correspondent in Castile, and at the fame Time asked his Advice how he should behave

behave himself in that Exigency: He further told the Renegado, that he found it would be impossible for him to raise the Mony, unless he himself might go over to dispose of his Estate. The Renegado, after having reprefented to him that his Algerine Master would never consent to his Release upon such a Pretence, at length contrived a Method for the Castilian to make his Escape in the Habit of a Seaman. The Castilian succeeded in his Attempt; and having fold his Estate, being afraid least the Mony should miscarry by the Way, and determining to perish with it rather than lose one who was much dearer to him than his Life, he returned himself in a little Vessel that was going to Algiers. It is impossible to describe the Joy he felt upon this Occasion, when he considered that he should foon fee the Wife whom he fo much loved, and endear himself more to her by this uncommon Piece of Generofity.

THE Renegado, during the Husband's Absence, so insinuated himself into the good Graces of his young Wife, and so turned her Head with Stories of Gallantry, that she quickly thought him the finest Gentleman she had ever conversed with. To be brief, her Mind was quite alienated from the honest Cassilian, whom she was taught to look upon as a formal old Fellow unworthy the Possession of so charming a Creature. She had been instructed by the Renegado how to manage her self upon his Arrival; so that she received him with an Appearance of the utmost M 4

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Love and Gratitude, and at length perswaded him to trust their common Friend the Renegado with the Mony he had brought over for their Ransome; as not questioning but he would beat down the Terms of it, and negociate the Affair more to their Advantage than they themselves could do. The good Man admired her Prudence, and followed her Advice. I wish I could conceal the Sequel of this Story, but fince I cannot I shall dispatch it in as few Words as possible. The Castilian having flept longer than ordinary the next Morning, upon his awaking found his Wife had left him: He immediately rose and enquired after her, but was told that she was feen with the Renegado about Break of Day. In a Word, her Lover having got all things ready for their Departure, they foon made their Escape out of the Territories of Algiers, carried away the Mony, and left the Caffilian in Captivity; who partly through the cruel Treatment of the incensed Algerine his Mafter, and partly through the unkind Usage of his unfaithful Wife, died fome few Months after.

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Nº 199. Thursday, October 18.

- Scribere justit amor.

Ovid

THE following Letters are written with fuch an Air of Sincerity, that I cannot deny the inferting of them.

Mr. SPECTATOR,

THO' you are every where in your Writings a Friend to Women, I do not remember that you have directly confidered the ' mercenary Practice of Men in the Choice of Wives. If you would pleafe to employ ' your Thoughts upon that Subject, you would eafily conceive the miferable Condition ma-'ny of usare in, who not only from the Laws of Custom and Modesty are restrained from ' making any Advances towards our Wishes, but are also from the Circumstance of Fortune out of all Hope of being addressed to by those whom we love. Under all these Disadvantages I am obliged to apply my ' felf to you, and hope I shall prevail with ' you to print in your very next Paper the fol-'lowing Letter, which is a Declaration of Passion to one who has made some feint Addresses to me for some time. I believe he ardently loves me, but the Inequality of my Fortune makes him think he cannot answer it to the World, if he pursues his · Defigns

The SPECTATOR. Nº 199.

Defigns by way of Marriage; and I believe. as he does not want Discerning, he discovered me looking at him the other Dayunawares, in fuch a manner as has raifed his · Hopes of gaining me on Terms the Men call easier. But my Heart is very full on this Occasion, and if you know what Love and Honour are, you will pardon me that I use no farther Arguments with you, but haften to my Letter to him, whom I will call · Oroondates, because if I do not succeed it fhall look like Romance; and if I am ree garded you shall receive a Pair of Gloves at my Wedding, sent to you under the Name of Statira.

TO OROONDATES.

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SIR,

AFTER very much Perplexity in my felf, and revolving how to acquaint you with my own Sentiments, and expo-· stulate with you concerning yours, I have chofen this Way, by which means I can be at once revealed to you, or, if you please, · lye concealed. If I do not within few Days find the Effect which I hope from this, the whole Affair shall be buried in Oblivion. But alas! what am I going to do, when I am about to tell you that Hove you? But after · I have done fo, I am to affure you, that with all the Passion which ever entered a tender Heart, I know I can banish you from my · Sight for ever, when I am convinced that · you have no Inclinations towards me but to. or or of

The SPECTATOR. Nº 199.

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my Dishonour. But, ales, Sir, why should you facrifice the real and effential Happinels of Life to the Opinion of a World, that moves upon no other Foundation but profess'd Error and Prejudice? You all can observe that Riches do not alone make you happy, and yet give up every thing elfe when it stands in Competition with Riches. Since the World is fo bad that Religion is left to us filly Women, and you Men act generally upon Principles of Profit and Pleafure, I will talk to you without arguing from any thing but what may be most to your Advantage, as a Man of the World. And I will lay before you the State of the Cafe, supposing that you had it in your Power to make me your Miltrefs, or your Wife, and hope to convince you that the latter is more for your Interest, and will contribute ' more to your Pleasure.

WE will suppose then the Scene was laid, and you were now in Expectation of the appproaching Evening wherein I was to meet you, and he carried to what Corner of the Town you thought fit, to confummate all which your wanton imagination has promised you in the Possession of one who is in the Bloom of Youth, and in the Reputation of Innocence: You would foon have enough of me, as I am Sprightly, Young; Gay and Airy. When Fancy is fated, and finds all the Promites it made it felf faile, where is now the Innocence which charmed you? The first Hour you are alone you

The SPECTATOR. will find that the Pleasure of a Debauchée is only that of a Destroyer: He blasts all the Fruit he tastes, and where the Brute has been devouring there is nothing left worthy the Relish of the Man. Reason resumes her * Place after Imagination is cloyed; and I am, with the utmost Distress and Confusion, to behold my self the Cause of uneasie Resle-* ctions to you, to be visited by Stealth, and dwell for the future with the two Companions (the most unfit for each other in the World) Solitude and Guilt. I will not infift upon the fhameful Obscurity we should pass our Time in, nor run over the little ' fhort fnatches of fresh Air and free Com-" merce which all People must be satisfied with, whose Actions will not bear Exami-' nation, but leave them to your Reflections, who have feen of that Life of which I have but a meer Idea. ON the other hand, If you can be fo good and generous as to make me your Wife, you ' may promife your felf all the Obedience and · Tenderness with which Gratitude can mfpire a virtuous Woman. Whatever Grati-· fications you may promife your felf from an agreeable Person, whatever Compliances from an easie Temper, whatever Consolations from a fincere Friendship, you may expect as the Due of your Generofity. What at present in your ill View you promise ' your felf from me, will be followed by Difaste and Satiety; but the Transports of a

virtuous Love are the least part of its Hap-

pinels.

The SPECTATOR. 173 The Raptures of Innocent Passion piness. are but like Lightning to the Day, they rather interrupt than advance the Pleasure of it: How happy then is that Life to be where the highest Pleasures of Sense are but the lower parts of its Felicity? NOW am I to repeat to you the unnatural Request of taking me in direct Terms. I know there stands between me and that Happiness the haughty Daughter of a Man who can give you fuitably to your Fortune. But if you weigh the Attendance and Behaviour of her who comes to you in Partnership of your Fortune, and expects an Equivalent, with that of her who enters your House as honou-' red and obliged by that Permission, whom of the two will you chuse? You, perhaps, ' will think fit to spend a Day abroad in the common Entertainments of Men of Sense ' and Fortune, she will think her felf ill used 'in that Absence, and contrive at home an Expence proportioned to the Appearance which you make in the World. She is in 'all Things to have a regard to the Fortune ' which she brought you, I to the Fortune to which you introduced me. The Commerce between you two will eternally have the ' Air of a Bargain, between us of a Friend-'ship: Joy will ever enter into the Room with you, and kind Wishes attend my Be-' nefactor when he leaves it. Ask your felf, how would you be pleafed to enjoy for ever

the Pleasure of having laid an immediate

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Obligation on a grateful Mind, such will be your case with Me. In the other Marriage you will sive in a constant Comparison of Benefits, and never know the Hap-

Pinels of conferring or receiving any.

IT may be you will, after all, act rather in the prudential way, according to the Sense of the ordinary World. I know not what I think or fay, when that Melancholy Reflection comes upon me; but shall only add more, that it is in your Power to make me your Grateful Wife, but never your Abandoned Mistress.

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Nº 200. Friday, Ottober 19.

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The Ambition of Princes is many times as hurtful to themselves as their People. This cannot be doubted of such as prove infortunate in their Wars, but it is often true too of those who are celebrated for their Successes. If a severe View were to be taken of their Conduct, if the Prosit and Loss by their Wars could be justly balling'd, it would be rarely found that the Conquest is sufficient to repay the Cost.

AS I was the other Day looking over the Letters of my Correspondents, I took this Hint Hint from that of Philarithmus; which has turn'd my prefent Thoughts upon Political Arithmetick, an Art of greater Use than Entertainment. My Friend has offer'd an Essay towards proving, that Lewis XIV, with all his Acquisitions, is not Master of more People than at the Beginning of his Wars; nay, that for every Subject he had acquir'd, he had soft three that were his Inheritance: If Philarithmus is not mistaken in his Calculations, Lewis must have been im-

poverish'd by his Ambition.

THE Prince for the publick Good has a foversign Property in every private Perfon's Eflate; and confequently his Riches must encrease or decrease in Proportion to the Number and Riches of his Subjects. For Example: If Sword or Peffilence should destroy at the People of this Metropolis, (God forbid there should be Room for fuch a Supposition! but if this should be the Cafe) the Queen must needs lose a great Part of her Revenue, or, at least, what is charg'd upon the City must encrease the Burthen upon the rest of her Subjects. Perhaps the Inhabitants here are not above a tenth Part of the Whole; yet as they are better fed, and cloath'd, and lodg'd than her other Subjects, the Customs and Excises upon their Confumption, the Imposts upon their Houses, and other Taxes, do very probably make a fifth Part of the whole Revenue of the Crown. But this is not all; the Con-Imption of the City takes off a great Part of 176 The SPECTATOR. No 200.

the Fruits of the whole Island; and as it pays fuch a Proportion of the Rent or yearly Value of the Lands in the Country, so it is the Cause of paying such a Proportion of Taxes upon those Lands. The Loss then of such a People must needs be sensible to the Prince,

and visible to the whole Kingdom.

ON the other Hand, if it should please God to drop from Heaven a new People equal in Number and Riches to the City, I should be ready to think their Excises, Customs, and House-Rent would raise as great a Revenue to the Crown as would be lost in the former Case. And as the Consumption of this new Body would be a new Market for the Fruits of the Country, all the Lands, especially those most adjacent, would rise in their yearly Value, and pay greater yearly Taxes to the Publick. The Gain in this Case would be as sensible as the former Loss.

WHATSOEVER is affes'd upon the General is levied upon Individuals. It were worth the while then to consider what is paid by, or by Means of the meanest Subjects, in order to compute the Value of every Sub-

ject to the Prince.

FOR my own Part, I should believe that seven Eighths of the People are without Property in themselves or the Heads of their Families, and forc'd to work for their daily Bread; and that of this Sort there are seven Millions in the whole Island of Great Britain: And yet one would imagine that seven Eighths of the whole People should consume

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at least three Fourths of the whole Fruits of the Country. If this is the Case, the Subjects without Property, pay three Fourths of the Rents, and consequently enable the landed Men to pay three Fourths of their Taxes. Now if so great a Part of the Land-Tax were to be divided by feven Millions, it would amount to more than three Shillings to every Head. And thus as the Poor are the Caufe. without which the Rich could not pay this Tax, even the poorest Subject is upon this Account worth three Shillings yearly to the Prince.

AGAIN: One would imagine the Consumption of seven Eighths of the whole People should pay two Thirds of all the Customs and Excises. And if this Sum too should be divided by feven Millions, viz. the Number of poor People, it will amount to more than feven Shillings to every Head: And therefore with this and the former Sum, every poor Subject, without Property, except of his Limbs or Labour, is worth at least ten Shillings yearly to the Sovereign. So much then the Queen lofes with every one of her old, and gains with every one of her new Subjects.

WHEN I was got into this way of thinking, I prefently grew conceited of the Argument, and was just preparing to write a Letter of Advice to a Member of Parliament, for opening the Freedom of our Towns and Trades, for taking away all manner of Diflinctions between the Natives and Foreigners,

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for repealing our Laws of Parish Settlements, and removing every other Obstacle to the Increase of the People. But as soon as I had recollected with what inimitable Eloquence my Fellow Labourers had exaggerated the Mischies of selling the Birth-right of Britons for a Shilling, of spoiling the pure British Blood with foreign Mixtures, of introducing a Confusion of Languages and Religions, and of letting in Strangers to eat the Bread out of the Mouths of our own People, I became so humble as to let my Project fall to the Ground, and leave my Country to encrease by the ordinary way of Generation.

AS I have always at Heart the Publick Good, fo I am ever contriving Schemes to promote it; and I think I may without Vanity pretend to have contriv'd fome as wife as any of the Castle-builders. I had no sooner given up my former Project, but my Head was presently full of draining Fens and Marshes, banking out the Sea, and joining new Lands to my Country; for since it is thought impracticable to increase the People to the Land, I fell immediately to consider how much would be gained to the Prince by

increasing the Land to the People.

IF the same Omnipotent Power which made the World, should at this Time raise out of the Ocean and join to Great Britain an equal Extent of Land, with equal Buildings, Corn, Cattle, and other Conveniences and Necessaries of Life, but no Men, Women, nor Children, I should hardly believe this

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would add either to the Riches of the People or Revenue of the Prince; for fince the present Buildings are sufficient for all the Inhabitants, if any of them should for sake the old to inhabit the new Part of the Island, the Increase of House-Rent in this would be attended with at least an equal Decrease of it in the other: Besides, we have such a Sufficiency of Corn and Cattle, that we give Bounties to our Neighbours to take what exceeds of the former off our Hands, and we will not fuffer any of the latter to be imported upon us by our Fellow Subjects; and for the remaining Product of the Country, 'tis already equal to all our Markets: But if all these things should be doubled to the same Buyers, the Owners must be glad with half their prefent Prices, the Landlords with half their present Rents; and thus by so great an Enlargement of the Country, the Rents in the whole would not increase, nor the Taxes to the Publick.

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ON the contrary, I should believe they would be very much diminished; for as the Land is only valuable for its Fruits, and these are all perishable, and for the most Part must either be used within the Year, or perish without Use, the Owners will get rid of them at any Rate, rather than they should waste in their Possession: So that 'tis probable the annual Production of those perishable things, even of one Tenth Part of them, beyond all Possibility of Use, will reduce one half of

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their Value. It feems to be for this Reason that our Neighbour Merchants who engross all the Spices, and know how great a Quantity is equal to the Demand, destroy all that exceeds it. It were natural then to think that the Annual Production of twice as much as can be used, must reduce all to an Eighth Part of their present Prices; and thus this extended Island would not exceed one Fourth Part of its present Value, or pay more than one

Fourth Part of the prefent Tax.

IT is generally observed, That in Countries of the greatest Plenty there is the poorest Living; like the Schoolmen's Ass, in one of my Speculations, the People almost starve between two Meals. The Truth is, the Poor, which are the Bulk of a Nation, work only that they may live; and if with two Days Labour they can get a wretched Subsistence for a Week, they will hardly be brought to work the other four: But then with the Wages of two Days they can neither pay such Prices for their Provisions, nor such Excises to the Government.

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THAT Paradox therefore in old Hesiod whole, is very applicable to the present Case; since nothing is more true in political Arithmetick, than that the same People with half a Country is more valuable than with the whole. I begin to think there was nothing absurd in Sir W. Petty, when he fancied if all the Highlands of Scotland, and the whole Kingdom

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Kingdom of Ireland were funk in the Ocean, fo that the People were all faved and brought into the Lowlands of Great Britain; nay tho' they were to be reimburst the Value of their Estates by the Body of the People, yet both the Sovereign and the Subjects in general would

be enriched by the very Loss.

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IF the People only make the Riches, the Father of ten Children is a greater Benefator to his Country than he who has added to it 10000 Acres of Land and no People. It is certain Lewis has join'd vast Tracts of Land to his Dominions: But if Philarithmus says true, that he is not now Master of so many Subjects as before; we may then account for his not being able to bring such mighty Armies into the Field, and for their being neither so well fed, nor cloathed, nor paid as formerly. The Reason is plain, Lewis must need have been impoverished not only by his Loss of Subjects, but by his Acquisition of Lands.

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Saturday,

Nº 201. Saturday, October 20.

Religentem esse oportet, Religiosum nefas.
Incerti Autoris apud Aul. Gell.

Passions of a Child with Devotion, which seldom dies in a Mind that has received an early Tineture of it. Though it may seem extinguished for a while by the Cares of the World, the Heats of Youth, or the Allurements of Vice, it generally breaks out and discovers it self again as soon as Discretion, Consideration, Age or Missorrunes have brought the Man to himself. The Fire may be covered and overlaid, but cannot be entirely quenched and smothered.

A State of Temperance, Sobriety and Justice without Devotion, is a cold, lifeless, insipid Condition of Virtue; and is rather to be stiled Philosophy than Religion. Devotion opens the Mind to great Conceptions, and fills it with more sublime Ideas than any that are to be met with in the most exalted Science; and at the same time warms and agitates the Soul more than sensual Pleasure.

IT has been observed by some Writers, that Man is more distinguished from the Animal World by Devotion than by Reason, as several Brute Creatures discover in their Actions

Actions fomething like a faint glimmering of Reason, though they betray in no single Circumstance of their Behaviour any thing that bears the least Affinity to Devotion. It is certain, the Propenfity of the Mind to Religious Worship; the Natural Tendency of the Soul to fly to some Superior Being for Succour in Dangers and Diffresses; the Gratitude to an invisible Superintendent which rifes in us upon receiving any extraordinary and unexpected good Fortune; the Acts of Love and Admiration with which the Thoughts of Men are fo wonderfully transported in meditating upon the Divine Perfections; and the universal Concurrence of all the Nations under Heaven in the great Article of Adoration, plainly shew that Devotion or Religious Worship must be the effect of a Tradition from some first Founder of Mankind, or that it is conformable to the Natural Light of Reafon, or that it proceeds from an Instinct implanted in the Soul it felf. For my part I look upon all these to be the concurrent Causes, but which-ever of them shall be assigned as the Principle of Divine Worship, it manifestly points to a Supreme Being as the first Author of it.

I may take some other Opportunity of confidering those particular Forms and Methods of Devotion which are taught us by Christianity, but shall here observe into what Errors even this Divine Principle may sometimes lead us, when it is not moderated by that

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184 The SPECTATOR. No 201. right Reason which was given us as the Guide of all our Actions.

THE two great Errors into which a mistaken Devotion may betray us, are Enthu-

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fiafm and Superstition.

THERE is not a more melancholy Object than a Man who has his Head turned with Religious Enthusiasm. A Person that is crazed, though with Pride or Malice, is a Sight very mortifying to Human Nature; but when the Distemper arises from any indiscreet Fervours of Devotion, or too intense an . Application of the Mind to its mistaken Duties, it deserves our Compassion in a more particular manner. We may however learn this Lesson from it, that fince Devotion it felf (which one would be apt to think could not be too warm) may disorder the Mind, unless its Heats are tempered with Caution and Prudence, we should be particularly careful to keep our Reason as cool as possible, and to guard our felves in all Parts of Life against the Influence of Passion, Imagination, and Constitution.

DEVOTION, when it does not lie under the check of Reason, is very apt to degenerate into Enthusiasm. When the Mind sinds her self very much inslamed with her Devotions, she is too much inclined to think they are not of her own kindling, but blown up by something Divine within her. If she indulges this Thought too sar, and humours the growing Passion, she at last slings her self into imaginary Raptures and Extasses; and

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and when once she fancies her self under the influence of a Divine Impulse, it is no wonder if she slights Human Ordinances, and refuses to comply with any established Form of Religion, as thinking her self directed by

amuch superior Guide.

AS Enthusiasm is a kind of Excess in Devotion, Superstition is the Excess not only of Devotion, but of Religion in general, according to an old Heathen Saying, quoted by Aulus Gellius, Religentem esse oportet, Religiosum nesas: A Man should be Religious, not Superstitious: For as the Author tells us, Nigidius observed upon this Passage, that the Latin Words which terminate in osus generally imply vitious Characters, and the having of any Quality to an Excess.

AN Enthusiast in Religion is like an obstinate Clown, a Superstitious Man like an inspid Courtier. Enthusiasin has something in it of Madness, Superstition of Folly. Most of the Sects that fall short of the Church of England, have in them strong Tinctures of Enthusiasm, as the Roman Catholick Religion is one huge overgrown Body of childish and

idle Superstitions.

n e THE Roman Catholick Church seems indeed irrecoverably lost in this Particular. If an abfurd Dress or Behaviour be introduced in the World, it will soon be found out and discarded: On the contrary, a Habit or Ceremony, though never so ridiculous, which has taken Sanctuary in the Church, slicks in it for ever. A Gothic Bishop, perhaps, thought it proper to repeat fuch a Form in such particular Shoes or Slippers. Another fancied it would be very decent if such a Part of publick Devotions were performed with a Mitre on his Head, and a Crosser in his Hand. To this a Brother Vandal, as wise as the others, adds an antick Dress, which he conceived would allude very aptly to such and such Mysteries, till by Degrees the whole Office has

degenerated into an empty Show.

THEIR Successors see the Vanity and Inconvenience of these Ceremonies, but instead of reforming, perhaps add others, which they think more significant, and which take Possession in the same manner, and are never to be driven out after they have been once admitted. I have seen the Pope officiate at Saint Peters, where, for two Hours together, he was busied in putting on or off his different Accourrements, according to the different Parts he was to act in them.

NOTHING is so glorious in the Eyes of Mankind, and ornamental to Human Nature, setting aside the infinite Advantages which arise from it, as a strong steady masculine Piety; but Enthusiasm and Superstition are the Weaknesses of Human Reason, that expose us to the Scorn and Derision of Insidels, and sink us even below the Beasts

that perish.

another Error arising from mistaken Devotion; but because Reslections on that Subject would be of no use to an English Reader, I shall not enlarge upon it.

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Nº 202. Monday, October 22.

Sape decem vitiis instructior odit & borret. Hor.

THE other Day as I passed along the Street, I saw a sturdy Prentice-Boy Disputing with an Hackney-Coachman; and in an Instant, upon some word of Provocation, throw off his Hat and Perriwig, clench his Fift, and strike the Fellow a Cut on the Face: at the fame time calling him Rascal, and telling him he was a Gentleman's Son. The young Gentleman was, it feems, bound to a Blacksmith; and the Debate arose about Payment for fome Work done about a Coach, near which they fought. His Mafter, during the Combat, was full of his Boy's Praises; and as he called to him to play with Hand and Foot, and throw in his Head, he made all us who stood round him of his Party, by declaring the Boy had very good Friends, and he could trust him with untold Gold. As I am generally in the Theory of Mankind, I could not but make my Reflections upon the fudden Popularity which was raifed about the Lad; and perhaps, with my Friend Tacitus, fell into Observations upon it which were too great for the Occasion; or ascribed this general Favour to Causes which had nothing to do towards it. But the young Blacksmith's being a Gentleman was, methought, what created

created him good Will from his present equality with the Mob about him: Add to this, that he was not so much a Gentlemen, as not, at the same time that he called himself such, to use as rough Methods for his Desence as his Antagonist. The Advantage of his having good Friends, as his Master expressed it, was not lazily urged; but he shewed himself Superiour to the Coachman in the Personal Qualities of Gourage and Activity, to confirm that of his being well Allyed, before his Birth was of any Service to him.

IF one might Moralize from this filly Story, a Man wou'd fay, that whatever advantages of Fortune, Birth, or any other Good, People pollefs above the rest of the World, they should shew collateral Eminence besides those Distinctions; or those Distinctions will avail only to keep up common Decencies and Ceremonies, and not to preserve a real place of Favour or Esteem in the Opinion and common Sense of their Fellow Creatures.

The folly of People's procedure, in imagining that nothing more is necessary than Property and superior Circumstances to support them in Distinction, appears in no way so much as in the Domestick part of Life. It is ordinary to seed their Humours into unnatural Excrescences, if I may so speak, and make their whole Being a wayward and uneasie Condition, for want of the obvious Reslection that all parts of Human Life is a Commerce. It is not only paying Wages, and giving Commands, that Constitutes a Master of

of a Family; but Prudence, equal Behaviour, with readiness to Protect and Cherish them, is what entitles a Man to that Charaeter in their very Hearts and Sentiments. It is pleafant enough to observe, that Men expect from their Dependants, from their fole Motive of Fear, all the good Effects which a liberal Education, an affluent Fortune, and every other Advantage cannot produce in themselves. A Man will have his Servant just, diligent, fober, and chaste, for no other Reasons but the Terrour of losing his Master's Favour; when all the Laws Divine and Human cannot keep him whom he ferves within Bounds with Relation to any one of those Virtues. But both in great and ordinary Affairs, all Superiority which is not founded on Merit and Virtue, is supported only by Artifice and Stratagem. Thus you fee Flatterers are the Agents in Families of Humourists, and those who govern themselves by any thing but Reason. Make-Bates, distant Relations, poor Kinsmen, and indigent Followers, are the Fry with support the Oeconomy of an humourfome rich Man. He is eternally whifpered with Intelligence of who are true or falfe to him in Matters of no Confequence; and he maintains twenty friends to defend him against the Infinuations of one who would perhaps cheat him of an old Goat.

I shall not enterinto further Speculation upon this Subject at present, but think the following Letters and Petition are made up of

proper Sentiments on this Occasion.

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Mr. SPECTATOR,

Am Servant to an old Lady who is governed by one she calls her Friend; who is fo familiar an one, that she takes upon her to advise her without being called to it, and makes her uneasie with all about her. Pray, Sir, be pleased to give us some Remarks upon voluntary Counfellors; and let these People know, that to give any Body Advice, is to fay to that Person I am your Betters. Pray Sir, as near as you can, describe that eternal Flirt and Disturber of Families Mrs. Taperty, who is always vifiting, and putting People in a Way, as they call it. If you can make her stay at home one Evening, you will be a general Benefactor to all the Ladies Women in ' Town, and particularly to

Your loving Friend,

Sufan Civil.

Mr. SPECTATOR,

Am a Footman, and live with one of those Men, each of whom is said to be one of the best humoured Men in the World, but that he is passionate. Pray be pleased to inform them, that he who is passionate, and takes no Care to command his Hastiness, does more Injury to his Friends and Servants in one half Hour than whole Years can attone for. This Master of mine, who is the best Man alive in common Fame, disobliges Some-body every Day he lives; and

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firikes me for the next thing I do because

he is out of Humour at it. If these Gen-

tlemen know that they do all the Mischief

that is ever done in Conversation, they

would reform; and I who have been a Spe-

Astor of Gentlemen at Dinner for many Years, have feen that Indifcretion does ten

times more Mischief than Ill-nature. But

vou will represent this better than,

Your abused

Humble Servant,

Thomas Smoaky.

To the SPECTATOR.

The humble Petition of John Steward, Robert Butler, Harry Cook, and Abigail Chambers, in Behalf of themselves and their Relations, belonging to and dispersed in the several Services of most of the great Families within the Cities of London and Westminster;

Sheweth, Sanda and Short

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THAT in many of the Families in which your Petitioners live and are employ-

ed, the feveral Heads of them are wholly

unacquainted with what is Business, and are very little Judgess when they are well

or ill used by us your said Petitioners.

'THAT for want of fuch Skill in their own Affairs, and by Indulgence of their own Laziness and Pride, they continually

The SPECTATOR. Nº 202.

* keep about them certain mischievous Ani-

" mals called Spies.

* THAT whenever a Spy is entertained, the Peace of that House is from that Moment banished.

* THAT Spies never give an Account of good Services, but represent our Mirthand

Freedom by the Words Wantonness and

Disorder.

. THAT in all Families where there are * Spies, there is a general Jealousie and Mis-

" understanding.

'THAT the Masters and Mistresses of such · Houses live in continual Suspicion of their ingenuous and true Servants, and are given up to the Management of those who are

· false and perfidious.

THAT fuch Mafters and Miftreffes who entertain Spies, are no longer more than Cyphers in their own Families; and

shat we your Petitioners are with great

Difdain obliged to pay all our Respect, and expect all our Maintenance from fuch Spies.

· YOUR Petitioners therefore most hum-

bly pray, that you would reprefent the Premiles to all Persons of Condition;

and your Petitioners, as in Duty

bound, shall for ever pray, &c.

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Nº 203. Tuesday, October 23.

THERE is a loose Tribe of Men whom I have not yet taken Notice of, that ramble into all the Corners of this great City, in order to seduce such unfortunate Females as fall into their Walks. These abandoned Prosligates raise up Issue in every Quarter of the Town, and very often for a valuable Consideration father it upon the Churchwarden. By this means there are several Married Men who have a little Family in most of the Parishes of London and Westminster, and several Batchelors who are undone by a Charge of Children.

WHEN a Man once gives himself this Liberty of preying at large, and living upon the Common, he finds so much Game in a populous City, that it is surprising to consider the Numbers which he sometimes Propagates. We see many a young Fellow, who is scarce of Age, that could lay his Claim to the Justrium Liberorum, or the Privileges which were granted by the Roman Laws to all such as were Fathers of three Children: Nay, I have heard a Rake who was not quite Five and Twenty declare himself the Father of a Seventh

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venth Son, and very prudently determine to breed him up a Physician. In short, the Town isfull of these young Patriarchs, not to mencion several battered Beaus, who, like heedless Spend-thrists that squander away their Estates before they Masters of them, have raised up their whole stock of Children before Marriage.

I must not here omit the particular Whim of an Impudent Libertine that had a little smattering of Heraldry, and observing how the Genealogies of great Families were often drawn up in the shape of Trees, had taken a Fancy to dispose of his own Illegitimate Issue

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in a Figure of the fame kind.

—— Nec longum tempus et ingens, Exiit ad cœlum ramis felicibus arbos, Miraturque novas frondes, et non sua poma. Virg.

THE Trunk of the Tree was marked with his own Name, Will. Maple. Out of the Side of it grew a large Barren Branch, Inscribed Mary Maple, the Name of his unhap-The Head was adorned with five py Wife. huge Boughs. On the bottom of the first was Written in Capital Characters Kate Cole, who branched out into three Sprigs, viz. William, Richard and Rebecca. Sal Twiford gave birth to another Bough that shot up into Sarab, Tom. Will. and Frank. The third Arm of the Tree had only a fingle Infant in it, with a space left for a second, the Parent from whom it sprung being near

near her time, when the Author took this Ingenious Device into his Head. The two other great Boughs were very plentifully loaden with Fruit of the same kind; besides which there were many Ornamental Branches that did not bear. In short, a more flourishing Tree never came out of the Herald's Office.

WHAT makes this Generation of Vermin fovery Prolifick, is the indefatigable Diligence with which they apply themselves to their Business. A Man does not undergo more watchings and fatigues in a Campaign, than in the Course of a vicious Amour. As it is said of some Men, that they make their Business their Pleasure, these Sons of Darkness may be said to make their Pleasure their Business. They might conquer their corrupt Inclinations with half the Pains they are at in gratifying them

NOR is the Invention of these Men less to be admired than their Industry and Vigilance. There is a Fragment of Apollodorus the Comick Poet (who was Contemporary with Menander) which is full of Humour, as follows. Thou may'st shut up thy Doors, says he, with Bars and Bolts: It will be impossible for the Blacksmith to make them so fast, but a Cat and a Whore-master will sind a way through them. In a Word, there is no Head so full of Stratagems as that of a Libidinous Man.

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WERE I to propose a Punishment for this infamous Race of Propagators, it should be to send them, after the second or third Offence,

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into our American Colonies, in order to People those Parts of her Majesty's Dominions where there is a want of Inhabitants, and in the Phrase of Diogenes to Plant Men. Some Countries punish this Grime with Death; but I think such a Banishment would be sufficient, and might turn this generative Faculty

to the Advantage of the Publick.

IN the mean time, till these Gentlemen may be thus disposed of, I would earnestly exhort them to take Care of those unfortunate Creatures whom they have brought into the World by these indirect Methods, and to give their spurious Children such an Education as may render them more virtuous than their Parents. This is the best Attonement they can make for their own Crimes, and indeed the only Method that is left them to repair their past

Miscarriages.

I would likewise desire them to consider, whether they are not bound in common Humanity, as well as by all the Obligations of Religion and Nature, to make fome Provision for those whom they have not only given Life to, but entailed upon them, though very unreasonably, a degree of Shame and Difgrace. And here I cannot but take notice of those depraved Notions which prevail among us, and which must have taken Rise from our natural Inclination to favour a Vice to which we are fo very prone, namely, that Bastardy and Cuckoldom should be looked upon as Reproaches, and that the Ignominy which is only due to Lewdness and Falshood, should should fall in so unreasonable a manner upon the Persons who are Innocent.

I have been insensibly drawn into this Discourse by the following Letter, which is drawn up with such a Spirit of Sincerity, that I question not but the Writer of it has represented his Case in a true and genuine Light.

SIR,

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Am one of those People who by the general opinion of the World are counted

both Infamous and Unhappy. · MY Father is a very eminent Man in this Kingdom, and one who bears confiderable Offices in it. I am his Son, but my Misfortune is, that I dare not call him Father, nor he without shame own me as his Issue, I being Illegitimate, and therefore deprived of that endearing Tenderness and unparallel'd Satisfaction which a good Man finds in the Love and Conversation of a Parent; Neither have I the Opportunities to render him the Duties of a Son, he having always carried himself at so vast a Distance, and with fuch Superiority towards me, that by long use I have contracted a Timorousness when before him, which hinders me from decla-

ring my own Necessities, and giving him to understand the Inconveniences I undergo.

'IT is my Misfortune to have been neither bred a Scholar, a Soldier, nor to any kind

of Business, which renders me entirely unca-

' pable of making Provision for my felf with-O 3 ' out

The SPECTATOR. 198 out his Affistance; and this creates a continual Uneafiness in my Mind, fearing I shall in time want Bread; my Father, if I may fo call him, giving me but very faint Affufrances of doing any thing for me. · I have hitherto lived somewhat like a Gentleman, and it would be very hard for me to labour for my Living. I am in continual Anxiety for my future Fortune, and under a great Unhappiness in losing the sweet Conversation and Friendly Advice of my Parents; fo that I cannot look upon my felf otherwise than as a Monster strangely sprung up in Nature, which every one is assamed to own. I am thought to be a Man of fome natural Parts, and by the continual reading what vou have offered the World, become an Ad-" mirer thereof, which has drawn me to make this Confession; at the same time hoping, if any thing herein shall touch you with a · Sense of Pity, you would then allow me the favour of your Opinion thereupon, as also what part, I, being unlawfully born, may claim of the Man's Affection who begot me, and how far in your Opinion I am to be thought his Son, or he acknowledged as my

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SIR,

Your Admirer and
Humble Servant,

W. B.

Clay 31. stand at Gland Wednesday,

Father. Your Sentiments and Advice herein will be a great Confolation and Satisfa-

· clion to,

Nº 204. Wednesday, October 24.

— Urit grata protervitas . Et vultus nimium lubricus aspici. Hor.

Am not at all displeased that I am become the Courier of Love, and that the Distresfed in that Passion convey their Complaints to each other by my Means. The following Letters have lately come to my Hands, and shall have their Place with great Willingness. As to the Reader's Entertainment, he will, I hope, forgive the inferting fuch Particulars as to him may perhaps feem frivolous, but are to the Persons who wrote them of the highest Confequence. I shall not trouble you with the Prefaces, Compliments, and Apologies made to me before each Epistle when it was defired to be inferted; but in general they tell me, that the Persons to whom they are addressed have Intimations, by Phrases and Allusions in them, from whence they came.

To the Sothades.

THE Word by which I address you, gives 'you who understand Portuguese a lively Image of the tender Regard I have for you. The Spectator's late Letter from Statica gave me the Hint to use the same Method of explaining my self to you. I am not affronted at the Design your late Behaviour

The SPECTATOR. Nº 204. viour discovered you had in your Addresses to me; but I impute it to the Degeneracy of the Age rather than your particular Fault. As I aim at nothing more than being yours, 'I am willing to be a Stranger to your Name, ' your Fortune, or any Figure which your Wife might expect to make in the World, provided my Commerce with you is not to be a guilty one. I resign gay Dress, the Pleasure of Visits, Equipage, Plays, Balls, and Operas, for that one Satisfaction of having you for ever mine. I am willing you fhall industriously conceal the only Cause of "Triumph which I can know in this Life. I wish only to have it my Duty, as well as 'my Inclination, to fludy your Happiness. ' If this has not the Effect this Letter feems to aim at, you are to understand that I had a Mind to be rid of you, and took the readiest Way to pall you with an Offer of what you would never defift purfuing while you received ill Usage. Be a true Man; be my Slave while you doubt me, and neglect me

I am your admired

Bellinda.

Madam,

Suspence,

IT is a strange State of Mind a Man is in, when the very Imperfections of a Woman he loves turn into Excellencies and Advantages.

when you think I love you. I defy you to find our what is your prefent Circumstance with me; but I know while I can keep this

The SPECTATOR. Nº 204. eges. I do affure you I am very much afraid of venturing upon you. I now like you in fpite of my Reason, and think it an ill Circumstance to owe one's Happiness to nothing but Infatuation. I can fee you ogle all the young Fellows who look at you, and observe your Eye wander after new Conquests every Moment you are in a publick place; and yet there is fuch a Beauty in all vour Looks and Gestures, that I cannot but admire you in the very Act of endeavouring to gain the Hearts of others. My Condition is the same with that of the Lover in the Way of the World. I have studied your Faults fo long, that they are become as familiar to me, and I like them as well as I do my own. Look to it, Madam, and con-' fider whether you think this gay Behaviour will appear to me as amiable when an Hufband, asit does now to mea Lover. Things are fo far advanced, that we must proceed; and I hope you will lay it to Heart, that it will be becoming in me to appear still your Lover, but not in you to be still my Miftress. Gaiety in the Matrimonial Life is graceful in one Sex, but exceptionable in theother. As you improve these little Hints, ' you will ascertain the Happiness or Uneasineis of,

Madam,

Your most obedient, Most humble Servant,

T.D.

SIR,

SIR.

WHEN I fat at the Window, and you at the other End of the Room by my Coufin, I faw you catch me looking at vou. Since you have the Secret at last, which I am fure you should never have known but by Inadvertency, what my Eyes faid was true. But it is too foon to confirm it with my Hand, therefore shall not fubferibe my Name.

SIR

THERE were other Gentlemen nearer, and I know no Necessity you were under to take up that flippant Creature's Fan · last Night; but you shall never touch a Stick of mine more, that's pos.

Phillis.

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To Collonel R --- s in Spain.

BEFORE this can reach the best of Husbands and the fondest Lover, those tender Names will be no more of Concern to me. The Indisposition in which you, to obey the Dictates of your Honour and Duty, left me, has encreased upon me; and I am acquainted by my Physicians I cannot · live a Week longer. At this time my Spirits fail me; and it is the ardent Love I have " for you that carries me beyond my Strength, and enables me to tell you the most painful thing in the Prospect of Death, is, that I must

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must part with you. But let it be a Comfort to you, that I have no Guilt hangs upon me, no unrepented Folly that retards " me; but I pass away my last Hours in Reflexion upon the Happiness we have lived in together, and in Sorrow that it is so soon to have an End. This is a Frailty which I hope is fo far from criminal, that, methinks. there is a kind of Piety in being to unwil-· ling to be separated from a State which is the Institution of Heaven, and in which we have lived according to its Laws. As we know no more of the next Life, but that it will be an happy one to the Good, and miferable to the Wicked, why may we not ' please our selves at least to alleviate the Dif-' ficulty of resigning this Being, in imagining that we shall have a Sense of what passes below, and may possibly be imployed in guiding the Steps of those with whom we walked with Innocence when mortal? Why ' may not I hope to go on in myufual Work, 'and, though unknown to you, be affiftant 'in all the Conflicts of your Mind? Give me leave to fay to you, Oh best of Men, that I cannot figure to my felf a greater Happiness than in such an Employment: 'To be present at all the Adventures to which humane Life is exposed, to admini-'fler Slumber to thy Eyelids in the Agonies of a Fever, to cover thy beloved Face in the Day of Battel, to go with thee a Guardian Angel incapable of Wound or Pain. where I have longed to attend thee when a weak

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Nº 205. Thursday, October 25.

Decipimur specie recti- Hor.

racter, that is not generally known, in order to prevent its doing Mischief, I draw it at length, and set it up as a Scarecrow: By which means I do not only make an Example of the Person to whom it belongs, but give Warning to all her Majesty's Subjects, that they may not suffer by it. Thus, to change the Allusion, I have marked out several of the Shoals and Quicksands of Life, and am continually employed in discovering those which are still concealed, in order to keep

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keep the Ignorant and Unwary from running upon them. It is with this Intention that I publish the following Letter, which brings to Light some Secrets of this Nature.

Mr. SPECTATOR,

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HERE are none of your Speculations which I read over with greater Delight, than those which are designed for the Improvement of our Sex. You have endeavoured to correct our unreasonable Fears and Superstitions, in your Seventh and Twelfth Papers; our Fancy for Equipage, in your Fifteenth; our Love of Puppet-' Shows, in your Thirty First; our Notions of Beauty, in your Thirty Third; our Inclination for Romances, in your Thirty Seventh; our Passion for French Fopperies, ' in your Forty Fifth; our Manhood and Party-Zeal, in your Fifty Seventh; our Abuse of Dancing, in your Sixty Sixth and Sixty Seventh; our Levity, in your Hun-' dred and Twenty Eighth; our Love of 'Coxcombs, in your Hundred and Fifty Fourth and Hundred and Fifty Seventh; our Tyranny over the Henpeckt, in your ' Hundred and Seventy Sixth. You have ' described the Piet in your Forty First; the ' Idol, in your Seventy Third; the Demurrer, ' in your Eighty Ninth; the Salamander, in ' your Hundred and Ninety Eighth. You have likewise taken to pieces our Dress, and represented to us the Extravagancies we are often guilty of in that Particular.

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You have fallen upon our Patches, in your Fiftieth and Eighty First; Our Commodes, in your Ninety Eighth; our Fans, in your Hundred and Second; our Riding-habits. in your Hundred and Fourth; Our Hoopperticoats, in your Hundred and Twenty-Seventh; besides a great many little Blemishes, which you have touched upon in your feveral other Papers, and in those many Letters that are scattered up and down your Works. At the fame time we must own, that the Complements you pay our Sex are innumerable, and that those very Faults, which you represent in us, are neither black in themselves, nor, as you own, universal among us. But, Sir, it is plain that these your Discourses are calculated for none but the fashionable Part of Womankind, and for the Use of those who are rather indifcreet than vicious. But, Sir, there is a fort of Prostitutes in the lower part of our Sex, who are a Scandal to us, and very well deserve to fall under your Censure. I know it would debase your Paper too much to enter into the Behaviour of these female Libertines; but as your Remarks on some part of it would be a doing of Justice to several Women of Virtue and Honour, whose Reputations suffer by it, I hope you will not think it improper to give the Publick some Accounts of this na-You must know, Sir, I am provoked to write you this Letter by the Behaviour of an infamous Woman, who having passed

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her Youth in a most shameless State of Pooflitution, is now one of those who gain their Livelihood by feducing others, that are younger than themselves, and by establishing a Criminal Commerce between the two Sexes. Among feveral of her Artifices to get Mony, the frequently perswades a vain young Fellow, that fuch a Woman of Quality, or fuch a celebrated Toast, ensertains a fecret Passion for him, and wants onothing but an Opportunity of revealing it. Nay, the has gone to far as to write Letters in the Name of a Woman of Figure, to borrow Mony of one of these foolish Roderigo's, which the has afterwards appropriated to her own use: In the mean time, the Person, who has lent the Mony, has thought a Lady under Obligations to him, who scarce knew his Name; and wondered at her Ingratitude when he has been with her, that the has not owned the Favour, though at the same time he was too much a ' Man of Honour to put her in mind of it. 4 WHEN this abandoned Baggage meets with a Man who has Vanity enough to give 4 Credit to Relations of this nature, the turns him to very good Account, by repeating Praises that were never uttered and deivering Messages that were never fent. As the House of this shameless Creature is frequented by feveral Foreigners, I have heard of another Artifice, out of which she often ' raises Mony. The Foreigner sighs after fome British Beauty, whom he only knows

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by Fame: Upon which she promises, if he can be fecret, to procure him a Meeting. The Stranger, ravish'd at his good Fortune, e gives her a Present, and in a little time is ' introduced to fome Imaginary Title. For you must know that this cunning Purveyor has her Representatives, upon this Occafion, of fome of the finest Ladies in the Kingdom. By this means, as I am infor-' med, it is usual enough to meet with a Ger-"man Count in Foreign Countries, that shall make his Boasts of Favours he has received from Women of the highest Ranks, and the most unblemished Characters. Now Sir, what Safety is there for a Woman's Reputation, when a Lady may be thus prostituted as it were by Proxy, and be reputed an unchaste Woman; as the Hero in the Ninth Book of Dryden's Virgil is looked upon as a Coward, because the Phantom which appeared in his Likeness, ran away from Tur-" nus. You may depend upon what I relate to you to be matter of Fact, and the Pra-· clice of more than one of these Female Panders. If you Print this Letter, I may give vou fome further Accounts of this vicious Race of Women.

tone them. The course were more record

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Your humble Servant,

BELVIDER A.

I shall add two other Letters on different Subjects, to fill up my Paper.

Mr. SPECTATOR,

Am a Country Clergyman, and hope you will lend me your Affistance, in ridiculing some little Indecencies which cannot so

properly be exposed from the Pulpit.

'A Widow Lady, who straggled this Sum-'mer from London into my Parish for the Be-'nesit of the Air, as she says, appears every 'Sunday at Church with many fashionable 'Extravagances, to the great Astonishment

s of my Congregation.

BUT what gives us the most Offence is her Theatrical manner of Singing the Psalms. She introduces above fifty Italian Airs in-

to the Hundredth Pfalm, and whilst we be-

our Fore-fathers, she in a quite different

Key runs Divisions on the Vowels, and a-dorns them with the Graces of Nicolini;

' if she meets with Eke or Aye, which are frequent in the Metre of Hopkins and Stern-

' hold, we are certain to hear her quavering them half a Minute after us to some spright-

' ly Airs of the Opera.

'I am very far from being an Enemy to Church Musick; but fear this Abuse of it may make my Parish ridiculous, who altered look on the Singing Psalms as an Entertainment, and not part of their Devo-

tion; besides, I am apprehensive that the Infection may spread, for Squire Squeekum,

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. who by his Voice feems (if I may use the

" Expression) to be cut out for an Italian

Singer, was last Sunday practifing the same Airs.

I know the Lady's Principles, and that

fhe will plead the Toleration, which, (as the fancies) allows her Non-Conformity in

this Particular; but I beg you to acquaint

her, that Singing the Pfalms in a different

Tune from the rest of the Congregation, is a fort of Schism not tolerated by that Act.

I am, SIR, your very bumble Servant,

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Mr. SPECTATOR,

(IN your Paper upon Temperance you prefcribe to us a Rule for Drinking, out

of Sir William Temple, in the following

Words, The first Glass for my self, the se-

mour, and the fourth for mine Enemies. Now,

· Sir, you must know that I have read this

· your Spectator in a Club whereof I

' am a Member, when our President toldus

there was certainly an Error in the Print, and

that the Word Glass should be Bottle, and

therefore has ordered me to inform you of this

Mistake, and to desire you to publish the

following Errata. In the Paper of Saturday,

October 13. Col. 3. Line 11. for Glass read

· Bottle.

Yours, Robin Goodfellow.

J.10, 2

Friday,

Nº 206. Friday, October 26.

Quanto quisque sibi plura negaverit, A Diis plura feret - Hor.

THERE is a Call upon Mankind to value and efteem those who set a moderate Price upon their own Merit; and Selfdenial is frequently attended with unexpefled Bleffings, which in the End abundantly recompence fuch Losses as the Modest feem to fuffer in the ordinary Occurrences of Life. The Curious tell us, a Determination in our Favour or to our Disadvantage is made upon our first Appearance, even before they know any thing of our Characters, but from the Intimations Men gather from our Afpect. A Man, they fay, wears the Picture of his Mind in his Countenance; and one Man's Eyes are Spectacles to his who looks at him to read his Heart. But tho' that Way of raising an Opinion of those we behold in Publick is very fallacious, certain it is, that those who by their Words and Actions take as much upon themselves as they can but barely demand in the strict Scrutiny of their Deserts, will find their Accompt leffen every Day. A modest Man preferves his Character, as a frugal Man does his fortune; if either of them live to the Height of either, one will find Losses, Pava ni avantal the

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the other Errours which he has not Stock by him to make up. It were therefore a just Rule to keep your Defires, your Words and Actions, within the Regard you observe your Friends have for you; and never, if it were in a Man's Power, to take as much as he poffibly might either in Preferment or Reputation. My Walks have lately been among the mercantile Part of the World; and one gets Phrases naturally from those with whom one converfes: I fay then, he that in his Air, his Treatment of others, or an habitual Arrogance to himself, gives himself Credit for the least Article of more Wit, Wisdom, Goodness, or Valour than he can possibly produce if he is called upon, will find the World break in upon him, and confider him as one who has cheated them of all the Esteem they had before allowed him This brings a Commiffion of Bankrupcy upon him; and he that might have gone on to his Life's End in a prosperous Way, by aiming at more than he should, is no longer Proprietor of what he really had before, but his Pretensions fare as all things do which are torn inflead of being divided.

Cinna the Applause of an agreeable and facetious Wit; or could possibly pretend that there is not something inimitably unforced and diverting in his Manner of delivering all his Sentiments in Conversation, if he were able to conceal the strong Desire of Applause which the betrays in every Syllable he utters. But they

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they who converse with him, see that all the Civilities they could do to him, or the kind things they could say to him, would fall short of what he expects; and therefore instead of shewing him the Esteem they have for his Merit, their Reslexions turn only upon that

they observe he has of it himself.

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IF you go among the Women, and behold Gloriana trip into a Room with that theatrical Oftentation of her Charms, Mirtilla with that foft Regularity in her Motion, Cloe with fuch an indifferent Familiarity, Corinna with fuch a fond Approach, and Roxana with fuch a Demand of Respect in the great Gravity of her Entrance; you find all the Sex who understand themselves, and act naturally, wait only for their Absence to tell you that all these Ladies would impose themselves upon you; and each of them carry in their Behaviour a Consciousness of so much more than they should pretend to, that they lose what would otherwise be given them.

I remember the last time I saw Mackbeth, I was wonderfully taken with the Skill of the Poet, in making the Murderer form Fears to himself from the Moderation of the Prince whose Life he was going to take away. He says of the King, He bore his Faculties so meekly; and justly inferred from thence, that all divine and humane Power would join to avenge his Death, who had made such an abstinent Use of Dominion. All that is in a Man's Power to do to advance his own Pomp and Glory, and forbears, is so much laid up

P 3

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against the Day of Distress; and Pity will always be his Portion in Adversity, who acted

with Gentleness in Prosperity.

THE great Officer who foregoes the Advantages he might take to himself, and renounces all prudential Regards to his own Person in Danger, has so far the Merit of a Volunteer; and all his Honours and Glories are unenvied, for fharing the common Fate with the same Frankness as they do who have no fuch endearing Circumstances to part with. But if there were no fuch Confiderations as the good Effect which Self-Denial has upon the Sense of other Men towards us, it is of all Qualities the most desirable for the agreeable Disposition in which it places our own Minds. I cannot tell what better to fay of it, than that it is the very Contrary of Ambition; and that Modesty allays all those Passions and Inquietudes to which that Vice exposes us. He that is moderate in his Wishes from Reafon and Choice, and not refign'd from Sowerness, Distaste, or Disappointment, doubles all the Pleasures of his Life. The Air, the Season, a Sun-shine Day, or a fair Prospect, are Instances of Happiness; and that which he enjoys in common with all the World, (by his Exemption from the Enchantments with which all the World are bewitched) are to him uncommon Benefits and new Acquisitions. Health is not eaten up with Care, nor Pleasure interrupted by Envy. It is not to him of any Consequence what this Man is famed for, or for what the other is preferred.

He knows there is in such a Place an uninterrupted Walk; he can meet in such a Company an agreeable Conversation. He has no Emulation; he is no Man's Rival, but every Man's Well-wisher; can look at a prosperous Man, with a Pleasure in reslecting that he hopes he is as happy as himself; and has his Mind and his Fortune (as far as Prudence will allow) open to the Unhappy and to the

Stranger.

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Lucceius has Learning, Wit, Humour, Eloquence, but no ambitious Prospects to pursue with these Advantages; therefore to the ordinary World he is perhaps thought to want Spirit, but known among his Friends to have a Mind of the most consummate Greatness. He wants no Man's Admiration, is in no Need of Pomp. His Cloaths please him if they are fashionable and warm, his Companions are agreeable if they are civil and well-natured. There is with him no Occasion for Superfluity at Meals, for Jollity in Company, in a Word, for any thing extraordinary to administer Delight to Want of Prejudice and Command of Appetite, are the Companions which make his Journey of Life fo easy, that he in all Places meets with more Wit, more good Chear, and more Good-Humour, than is necessary t) make him enjoy himself with Pleasure and Satisfaction. Jep-2

P 4

Saturday,

Nº 207. Saturday, October 27.

IN my last Saturday's Paper I laid down fome Thoughts upon Devotion in general, and shall here shew what were the Notions of the most refined Heathens on this Subject, as they are represented in Plato's Dialogue upon Prayer, Entituled, Alcibiades the Second, which doubtless gave Occasion to Jurenal's Tenth Satyr, and to the Second Satyr of Persius; as the last of these Authors has almost transcribed the preceding Dialogue, Entitled, Alcibiades the First, in his Fourth Satyr.

The Speakers in this Dialogue upon Prayer, are Socrates and Alcibiades, and the Sub-stance of it (when drawn together out of the Intricacies and Digressions) as follows.

Socrates meeting his Pupil Alcibiades, as he was going to his Devotions, and observing his Eyes to be fixed upon the Earth with great Seriousness and Attention, tells him, That he had Reason to be thoughtful on that Occasion, since it was possible for a Man to bring down Evils upon himself by his own

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217 own Prayers, and that those things, which the Gods fend him in Answer to his Petitions, might turn to his Destruction. fays he, may not only happen when a Man prays for what he knows is mifchievous in its own Nature, as Oedipus implored the Gods to fow Diffention between his Sons, but when he prays for what he believes would be for his Good, and against what he believes would be to his Detriment. This the Philosopher shews must necessarily happen among us, fince most Men are blinded with Ignorance, Prejudice or Passion, which hinder them from feeing fuch things as are really beneficial to them. For an Instance, he asks Alcibiades whether he would not be thoroughly pleased and satisfied if that God, to whom he was going to address himself, should promife to make him the Soveraign of the whole Earth. Alcibiades answers, That he should doubtless look upon such a Promise as the greatest Favour that could be bestowed upon him. Socrates then asks him, If after having received this great Favour he would be contented to lose his Life, or if he would receive it tho' he was fure he should make an ill use of it. To both which Questions Alcibiades answers in the Negative. Socrates then shews him, from the Examples of others, how these might very probably be the Effects of such a Bleffing. He then adds, that other reputed Pieces of good Fortune, as that of having a Son, or procuring the highest Post

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in a Government, are subject to the like fatal Consequences; which nevertheless, says he, Men ardently desire, and would not fail to pray for, if they thought their Prayers might be effectual for the obtaining of them.

HAVING established this great Point, That all the most apparent Blessings in this Life are obnoxious to such dreadful Consequences, and that no Man knows what in its Events would prove to him a Blessing or a Curse, he teaches Alcibiades after what man-

ner he ought to pray,

IN the first Place he recommends to him, as the Model of his Devotions, a short Prayer, which a Greek Poet composed for the use of his Friends, in the following Words. O Jupiter, give us those things which are good for us, whether they are such things as we pray for, or such things as we do not pray for; and remove from us those things which are burtful, though they are such things as we pray for.

ask fuch things as are expedient for him, he shews him that it is absolutely necessary to apply himself to the Study of true Wisdom, and to the Knowledge of that which is his chief Good, and the most suitable to the Ex-

cellency of his Nature.

IN the third and last Place, he informs him that the best Methods he could make use of to draw down Blessings upon himself, and to render his Prayers acceptable, would be to live in a constant Practice of his Duty towards the Gods,

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and towards Men. Under this Head he very much recommends a Form of Prayer the Lace-demonians made use of, in which they petition the Gods to give them all good things, so long as they were virtuous. Under this Head likewise he gives a very remarkable Account

of an Oracle to the following Purpose.

WHEN the Athenians in the War with the Lacedemonians received many Defeats both by Sea and Land, they fent a Message to the Oracle of Jupiter Ammon, to ask the Reason why they who erected so many Temples to the Gods, and adorned them with fuch costly Offerings; why they who had Instituted fo many Festivals, and accompanied them with such Pomps and Ceremonies; in short, why they who had flain fo many Hecatombs at their Altars, should be less successful than the Lacedemonians, who fell fo short of them in all these Particulars. To this, fays he, the Oracle made the following Reply, I am better pleafed with the Prayer of the Lacedemonians, than with all the Oblations of the Greeks. As this Prayer implied and encouraged Virtue in those who made it; the Philosopher proceeds to flew how the most vicious Man might be devout, so far as Victims could make him, but that his Offerings were regarded by the Gods as Bribes, and his Petitions as Blasphemies. He likewise quotes on this Occasion two Verses out of Homer, in which the Poet fays, that the Scent of the Trojan Sacrifices was carried up to Heaven by the Winds; but that it was not acceptable to the Gods, who were

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220 The SPECTATOR. No 207. were displeased with Priam and all his Peo-

ple.

THE Conclusion of this Dialogue is very remarkable. Socrates having deterred Alcibiades from the Prayers and Sacrifice which he was going to offer, by fetting forth the above-mentioned Difficulties of performing that Duty as he ought, adds these Words, We must therefore wait 'till such time as we may learn how we ought to behave our felves towards the Gods, and towards Men. But when will that time come, fays Alcibiades, and who is it that will instruct us? For I would fain see this Man, whoever he is. It is one, fays Socrates, who takes Care of you; but as Homer tells us, that Minerva removed the Mift from Diomedes his Eyes, that he might plainly discover both Gods and Men, so the Darkness that hangs upon your Mind must be removed before you are able to difcern what is Good and what is Evil. Let him remove from my Mind, fays Alcibiades, the Darkness and what elfe he pleafes, I am determined to refuse nothing he shall order me, whoever he is, fo that I may become the better Man by it. The remaining part of this Dialogue is very obscure: There is something in it that would make us think Socrates hinted at himfelf, when he spoke of this Divine Teacher who was to come into the World, did not he own that he himself was in this Respect as much at a Loss, and in as great Diffress as the rest of Mankind.

SOME learned Men look upon this Conclusion as a Prediction of our Saviour, or at least that Socrates, like the High Priest, Prophesied unknowingly, and pointed at that Divine Teacher who was to come into the World some Ages after him. However that may be, we find that this great Philosopher saw, by the Light of Reason, that it was suitable to the Goodness of the Divine Nature to send a Person into the World, who should Instruct Mankind in the Duties of Religion, and in particular, Teach them how to Pray.

WHOEVER reads this Abstract of Plato's Discourse on Prayer, will, I believe, neturally make this Reflection, That the great Founder of our Religion, as well by his own Example, as in the Form of Prayer which he taught his Disciples, did not only keep up to those Rules which the Light of Nature had fuggested to this great Philosopher, but instructed his Disciples in the whole Extent of this Duty, as well as of all others. He directed them to the proper Object of Adoration, and taught them, according to the third Rule above-mentioned, to apply themselves to him in their Closets, without Show or Oftentation, and to worship him in Spirit and in Truth. As the Lacedemonians in their Form of Prayer implored the Gods in general to give them all good Things fo long as they were Virtuous, we ask in particular that our Offences may be forgiven, as we forgive those of others If we look into the second Rule which Socrates has prescribed, namely, That

That we should apply our selves to the Knowledge of fuch Things as are best for us, this too is explained at large in the Doctrines of the Gospel, where we are taught in several Inflances to regard those things as Curfes, which appear as Bleffings in the Eye of the World; and on the contrary to esteem those things as Bleffings, which to the Generality of Mankind appear as Curfes. Thus in the Form which is prescribed to us, we only pray for that Happiness which is our chief Good. and the great End of our Existence, when we Petition the Supreme Being for the coming of his Kingdom, being follicitous for no other Temporal Bleffings but our daily Sustenance. On the other fide, we pray against nothing but Sin, and against Evil in general, leaving it with Omniscience to determine what is really fuch. If we look into the first of Socrates his Rules of Prayer, in which he recommends the above-mentioned Form of the Ancient Poet, we find that Form not only comprehended, but very much improved in the Petition, wherein we Pray to the Supreme Being that his Will may be done: Which is of the fame force with that Form which our Saviour used, when he prayed against the most painful and most ignominious of Deaths, Nevertheless not my Will, but thine be done. This comprehensive Petition is the most humble, as well as the most prudent that can be offered up from the Creature to his Creator, as it supposes the Supreme Being wills no-. Morrou That is the same of the thing.

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No 208. The SPECTATOR. 223 thing but what is for our Good, and that he knows better than our felves what is fo.

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Nº 208. Monday, October 29.

-veniunt spectentur ut ipsa. Ov.

Have several Letters from People of good Sense, who lament the Depravity or Poverty of Taste the Town is fallen into with relation to Plays and publick Spectacles. A Lady in particular observes, that there is such a Levity in the Minds of her own Sex, that they feldom attend any thing but Impertinences. It is indeed prodigious to observe how little Notice is taken of the most exalted Parts of the best Tragedies in Shakespear; nay it is not only visible that Sensuality has devoured all Greatness of Soul, but the under Passion (as I may so call it) of a noble Spirit, Pity, feems to be a Stranger to the Generality of an Audience. The Minds of Men are indeed very differently disposed; and the Reliefs from Care and Attention are of one fort in a great Spirit, and of another in an ordi-The Man of a great Heart and a ferious Complexion, is more pleafed with Instances of Generosity and Pity, than the light and ludicrous Spirit can possibly be with the highest Strains of Mirth and Laughter: It is therefore a melancholy Prospect, when we fee a numerous Affembly loft to all feri-

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flould move one fort of Concern, excite in them a quite contrary one. In the Tragedy of Mackbeth the other Night, when the Lady who is conscious of the Crime of murdering the King seems utterly astonished at the News, and makes an Exclamation at it; instead of the Indignation which is natural to the Occasion, that Expression is received with a loud Laugh: They were as merry when a Criminal was stabbed. It is certainly an Occasion of Rejoycing when the Wicked are seized in their Designs; but, I think, it is not such a Triumph as is exerted by Laughter.

YOU may generally observe, that the Appetites are fooner moved than the Passions: A fly Expression which alludes to Bawdry, puts a whole Row into a pleasing Smirk; when a good Sentence that describes an inward Sentiment of the Soul, is received with the greatest Coldness and Indifference. Correspondent of mine, upon this Subject, has divided the Female Part of the Audience, and accounts for their Prepoffession against this reasonable Delight in the following Manner. The Prude, fays he, as she acts always in Contradiction, fo she is gravely sullen at a Comedy, and extravagantly gay at a Tragedy. The Coquet is fo much taken up with throwing her Eyes around the Audience, and confidering the Effect of them, that the cannot be expected to observe the Actors but as they are her Rivals, and take off the Observation of the Men from herfelf. Besides these. Species SHO

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Species of Women, there are the Examples, or the first of the Mode: These are to be supposed too well acquainted with what the Actor is going to fay to be moved at it. After these one might mention a certain flippant Set of Females, who are Mimicks, and are wonderfully diverted with the Conduct of all the People around them, and are Spectators only of the Audience. But what is of all the most to be lamented, is, the Loss of a Party whom it would be worth preferving in their right Senses upon all Occasions, and these are those whom we may indifferently call the Innocent or the Unaffected. You may fometimes fee one of thefe fenfibly touched with a well wrought Incident; but then the is immediately fo impertinently observed by the Men, and frowned at by some insensible Superiour of her own Sex, that she is ashamed, and loses the Enjoyment of the most laudable Concern, Pity. Thus the whole Audience is afraid of letting fall a Tear, and shun as a Weakness the best and worthiest Part of our Sense.

SIR,

AS you are one that doth not only pretend to reform, but effects it amongst People of any Sense; makes me (who are one of the greatest of your Admirers) give you this Trouble, to desire you will settle the Method of us Females knowing when one another is in Town: For they have now got a Trick of never sending to their Ac-Vol. III.

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quaintance when they first come; and if one does not visit them within the Week which they stay at home, it is a mortal Quarrel. Now, dear Mr. Spec. either command them to put it in the Advertisement of your Paper, which is generally read by our Sex, or elfe order them to breathe their faucy Footmen, (who are good for nothing elfe) by fending them to tell all their Acquaintance. If you think to print this, pray put it into a better Stile as to the speling Part. The Town is now filling every Day, and it cannot be deferred, because · People take Advantage of one another by this Means, and break off Acquaintance, and are rude: Therefore pray put this in your Paper as foon as you can possibly, to prevent any future Miscarriages of this Nature. I am, as I ever shall be,

Pray fettle what is ... Dear Spec. to be a proper Notification of a Per- Your most obedient, fon's being in Town, and how that differs Humble Servant, according to People's "Quality.

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Mary Meanwell.

Mr. SPECTATOR. Octob. the 20th. T Have been out of Town, so did not meet with your Paper dated September the 28th, wherein you to my Heart's Desire expose that cursed Vice of infnaring poor voung Girls, and drawing them from their Friends. I affure you without Flattery it has faved a Prentice of mine from Ruin; and in Token of Gratitude, as well as for the Benefit of my Family, I have put it in a Frame and Glass, and hung it behind my Counter. I shall take Care to make my young ones read it every Morning, to fortify them against such pernicious Rascals. I know not whether what you writ was Matter of Fact, or your own Invention; but this I will take my Oath on, the first Part is so exactly like what happened to my Prentice, that had I read your Paper then, I should have taken your Method to have secured a Villain. Go on and prosper.

Your most obliged bumble Servant.

Mr. SPECTATOR,

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'ITHOUT Raillery I desire you to insert this Word for Word in your next, as you value a Lover's Prayers. You see it is an Hue and Cry after a stray Heart (with the Marks and Blemishes underwritten) which whoever shall bring to you shall receive Satisfaction. Let me beg of you not to fail, as you remember the Passion you had for her to whom you lately ended a Paper.

Noble, Generous, Great, and Good, But never to be understood; Fickle as the Wind, still changing, After every Female ranging; Panting, trembling, sighing, dying, But addicted much to lying:

When

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When the Siren Songs repeats,
Equal Measures still it beats;
Whoe'er shall wear it, it will smart her,
And whoe'er takes it, takes a Tartar.

Sep 30

Nº 209. Tuesday, October 30.

Γυναικός εδε χεθμι ανής ληίζεται Εθλης αμωνον, εδε βίγιον κακης. Simonides.

THERE are no Authors I am more pleafed with than those who shew Human Nature in a variety of Views, and describe the feveral Ages of the World in their different Manners. A Reader cannot be more rationally entertained, than by comparing the Virtues and Vices of his own Times, with those which prevailed in the times of his Forefathers; and drawing a Parallel in his Mind between his own private Character, and that of other Persons, whether of his own Age, or of the Ages that went before him. The Contemplation of Mankind under these changeable Colours is apt to shame us out of any particular Vice, or animate us to any particular Virtue, to make us pleased or displeased with our felves in the most proper Points, to clear our Minds of Prejudice and Prepoffession, and to rectifie that Narrowness of Temper which inclines us to think amifs of those who differ from our felves.

IF

IF we look into the Manners of the most remote Ages of the World, we discover Human Nature in her Simplicity; and the more we come downward towards our own Times, may observe her hiding herself in Artifices and Resinements, Polished insensibly out of her Original Plainness, and at length entirely lost under Form and Ceremony, and (what we call) Good-breeding. Read the Accounts of Men and Women as they are given us by the most Ancient Writers, both Sacred and Prophane, and you would think you were reading the History of another Species.

AMONG the Writers of Antiquity, there are none who instruct us more openly in the Manners of their respective Times in which they lived, than those who have employed themselves in Satyr, under what Dress soever it may appear; as there are no other Authors, whose Province it is to enter so directly into the ways of Men, and set their Miscarriages

in fo ftrong a Light.

simonification, is I think Author of the oldest Satyr that is now extant; and, as some say, of the first that was ever written. This Poet slourished about four hundred Years after the Siege of Troy, and shews by his way of Writing, the Simplicity or rather Coarseness of the Age in which he lived. I have taken notice, in my Hundred and sixty first Speculation, that the Rule of observing what the French call the bienseance, in an Allusion, has been found out of latter Years; and that the

Ancients, provided there was a Likeness in their Similitudes, did not much trouble themfelves about the Decency of the Comparifon. The Satyr or lambicks of Simonides, with which I shall entertain my Readers in the present Paper, are a remarkable Instance of what I formerly advanced. The Subject of this Satyr is Woman. He describes the Sex in their feveral Characters, which he derives to them from a fanciful Supposition raifed upon the Doctrine of Præ-existence. He tells us, that the Gods formed the Souls of Women out of those Seeds and Principles which compose feveral kinds of Animals and Elements, and that their Good or Bad Difpositions arise in them according as such and fuch Seeds and Principles predominate in their Constitutions. I have translated the Author very faithfully, and if not Word for Word (which our Language would not bear) at least, fo as to comprehend every one of his Sentiments, without adding any thing of my own. I have already apologized for this Author's want of Delicacy, and must further premise, that the following Satyr affects only fome of the lower part of the Sex, and not those who have been refined by a Polite Education, which was not fo common in the Age of this Poet.

IN the Beginning God made the Souls of Woman-kind out of different Materials, and in Jeparate State from their Bodies.

THE Souls of one kind of Women were firmed out of those Ingredients which compose

a Swine. A Woman of this Make is a Slutt in her House, and a Glutton at her Table. She is uncleanly in her Person, a Slattern in her Dress; and her Family is no better than a Dunghill.

A Second fort of Female Soul was formed out of the same Materials that enter into the Composition of a Fox. Such an one is what we call a notable discerning Woman, who has an Insight into every thing, whether it be good or bad. In this Species of Females there are some Virtuous and some Vicious.

A Third Kind of Women were made up of Canine Particles. These are what we commonly call Scolds, who imitate the Animals out of which they were taken, that are always busy and barking, that fnart at every one who comes in their way, and live in perpetual Cla-

THE Fourth Kind of Women were made out of the Earth. Thefe are your Sluggards. who pass away their Time in Indolence and Ignorance, hover over the Fire a whole Winter, and apply themselves with Alacrity to no

kind of Business but Eating

THE Fifth Species of Females were made out of the Sea. These are Women of variable uneven Tempers, sometimes all Storm and Tempest, sometimes all Calm and Sunshine. The Stranger who sees one of these in her Smiles and Smoothness would cry her up for a Miracle of good Humour; but on a sudden her Looks. and her Words are changed, she is nothing but Fury and Outrage, Noise and Hurricane. THE

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THE Sixth Species were made up of the Ingredients which compose an Ass, or a Beast of a Burden. These are naturally exceeding Slothful, but upon the Husband's exerting his Authority will live upon hard Fare, and do every thing to please him. They are however far from being averse to Venereal Pleasure, and seldom refuse a Male Companion.

THE Cat furnished Materials for a seventh Species of Women, who are of a melancholy, froward, unamiable Nature, and so repugnant to the Offers of Love, that they sly in the Face of their Husband when be approaches them with Conjugal Endearments. This Species of Women are likewise subject to little

Thefts, Cheats and Pilferings.

THE Mare with a flowing Mane, which was never broke to any Servile Toil and Labour, composed an Eighth Species of Women. These are they who have little regard for their Husbands, who pass away their Time in Dressing, Bathing and Persuming; who throw their Hair into the nicest Curls, and trick it up with the fairest Flowers and Garlands. A Woman of this Species is a very pretty thing for a Stranger to look upon, but very detrimental to the Owner, unless it be a King or Prince, who takes a Fancy to such a Toy.

THE Ninth Species of Females were taken out of the Ape. These are such as are both ugly and ill-natured, who have nothing beautiful in themselves, and endeavour to detract from or ridicule every thing which appears so

in others.

THE

Were made out of the Bee, and bappy is the Man who gets such an one for his Wife. She is altogether faultless and unblameable. Her Family stourishes and improves by her good Management. She loves her Husband, and is beloved by him. She brings him a Race of beautiful and virtuous Children. She distinguishes her self among her Sem. She is surrounded with Graces. She never sits among the loose Tribe of Women, nor passes away her Time with them in wanton Discourses. She is full of Virtue and Prudence, and is the best Wife that Jupiter can bestow on Man.

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I shall conclude these Iambicks with the Motto of this Paper, which is a Fragment of the same Author. A Man cannot possess any thing that is better than a good Woman, nor any thing that is worse than a bad one.

AS the Poet has shewn a great Penetration in this Diversity of Female Characters, he has avoided the Fault which Juvenal and Mon-seur Boilean are guilty of, the former in his Sixth, and the other in his last Satyr, where they have endeavoured to expose the Sex in general, without doing Justice to the valuable Part of it. Such levelling Satyrs are of no use to the World, and for this reason I have often wondered how the French Author above mentioned, who was a Man of exquisite Judgment, and a Lover of Virtue, could think Human Nature a proper Subject for Satyr in another of his celebrated Pieces, which

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is called The Satyr upon Man. What Vice or Frailty can a Discourse correct, which cenfures the whole Species alike, and endeavours to shew by some Superficial Strokes of Wit, that Brutes are the more excellent Creatures of the two? A Satyr should expose nothing but what is corrigible, and make a due Discrimination between those who are, and those who are not, the proper Objects of it.

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Nº 210. Wednesday, October 31.

Nescio quomodo inharet in mentibus quasi seculorum quoddam augurium suturorum; idque in maximis ingeniis altissimisque animis & existit maxime & apparet facillime.

Cic. Tusc. Quast.

To the SPECTATOR.

SIR,

Am fully perswaded that one of the best Springs of generous and worthy Actions, is the having generous and worthy Thoughts of our selves. Whoever has a mean Opinion of the Dignity of his Nature, will act in no higher a Rank than he has al-

In lotted himself in his own Estimation: If he considers his Being as circumscribed by the

uncertain Term of a few Years, his Defigns will be contracted into the same nar-

row Span he imagines is to bound to his Ex-

' istence. How can he exalt his Thoughts to any thing great and noble, who only be-

' lieves that, after a short Turn on the Stage of this World, he is to sink into Oblivion,

and to lose his Consciousness for ever?

FOR this Reason I am of Opinion, that fo useful and elevated a Contemplation as that of the Soul's Immortality cannot be resum'd too often. There is not a more improving Exercise to the human Mind, than to be frequently reviewing its own great Privileges and Endowments; nor a more effectual Means to awaken in us an Ambition rais'd above low Objects and little

bition rais'd above low Objects and little Pursuits, than to value our selves as Heirs

of Eternity.

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'IT is a very great Satisfaction to consider the best and wisest of Mankind in all Nations and Ages afferting, as with one Voice, this their Birthright, and to find it ratify'd by an express Revelation. At the same time, if we turn our Thoughts inward upon our selves, we may meet with a kind of secret Sense concurring with the

Proofs of our own Immortality.

YOU have in my Opinion rais'd a good presumptive Argument from the encreasing Appetite the Mind has to Knowledge, and to the extending its own Faculties, which cannot be accomplish'd, as the more restrain'd Perfection of lower Creatures may, in the Limits of a short Life. I think another probable Conjecture may be rais'd

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from our Appetite to Duration it felf, and from a Reflection on our Progress through the several Stages of it: We are complaining,

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as you observe in a former Speculation, of

the Shortness of Life, and yet are perpetually burrying over the Parts of it, to arrive

at certain little Settlements or imaginary Points of Rest which are dispersed up and

down in it.

NOW let us consider what happens to us when we arrive at these imaginary Points of Rest. Do we stop our Motion, and sit down satisfy'd in the Settlement we have gain'd? or are we not removing the Boundary, and marking out new Points of Rest, to which we press forward with the like Eagerness, and which cease to be such as fast as we attain them. Our Case is like that of a Traveller upon the Alps, who should fancy that the Top of the next Hill must end his Journey because it terminates his Prospect; but he no sooner arrives at it than he sees new Ground and other Hills beyond it, and continues to travel on

as before.
THIS is fo plainly every Man's Condition in Life, that there is no one who has observed any thing but may observe, that as fast as his Time wears away, his Appetite to something suture remains. The Use therefore I would make of it is this, that since Nature (as some love to express it) does nothing in vain, or, to speak proper-

The SPECTATOR. ly, fince the Author of our Being has planted no wandering Passion in it, no Defire which has not its Object, Futurity is the proper Object of the Passion so constantly exercis'd about it; and this Restlesness in the prefent, this affigning our felves over to farther Stages of Duration, this fucceffive grafping at fomewhat still to come, appears to me (whatever it may to others) as a kind of Instinct or natural Symptom which the Mind of Man has of its own Immortality. SUBJECT SELECTION OF THE A · I take it at the fame time for granted. that the Immortality of the Soul is fufficiently established by other Arguments; and if fo, this Appetite, which otherwise would be very unaccountable and abfurd, feems very reasonable, and adds Strength to the Conclusion. But I am amazed when I confider there are Creatures capable of Thought, who, in fpight of every Argument, can form to themselves a fullen Satisfaction in think-'ing otherwise. There is something so piti-' fully mean in the inverted Ambition of that 'Man who can hope for Annihilation, and ' please himself to think that his whole Fabrick shall one Day crumble into Dust, and ' mix with the Mass of inanimate Beings, that

'it equally deferves our Admiration and Pi-

ty. The Mystery of such Mens Unbelief is

'not hard to be penetrated; and indeed a-

mounts to nothing more than a fordid Hope,

that they shall not be immortal because they

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fervation, and gives me Occasion to say further, that as worthy Actions spring from worthy Thoughts, so worthy Thoughts are likewise the Consequence of worthy Actions: But the Wretch who has degraded himself below the Character of Immortality, is very willing to resign his Pretensions to it, and to substitute in its Room a dark negative Happiness in the Extinction of his

Being.
THE admirable Shakespear has given us a strong Image of the unsupported Con-

dition of fuch a Person in his last Minutes, in the second Part of King Henry the Sixth,

where Cardinal Beaufort, who had been

concern'd in the Murder of the good Duke.
Humphrey, is represented on his Death-Bed.

After some short confus'd Speeches, which shew an Imagination disturbed with Guilt,

just as he is expiring, King Henry standing

by him full of Compassion, says,

Lord Cardinal! if thou think'st on Heaven's Bliss Hold up thy Hand, make Signal of that Hope!

He dies, and makes no Sign! ——

THE Despair which is here shewn, without a Word or Action on the Part of the
dying Person, is beyond what cou'd be
painted by the most forcible Expressions

whatever.
I shall not pursue this Thought further,
but only add, that as Annihilation is not to

CIHIT:

No 210. The SPECTATOR. be had with a Wish, so it is the most abject thing in the World to wish it. What are

'Honour, Fame, Wealth, or Power, when compared with the generous Expectation

of a Being without End, and a Happiness 'adequate to that Being?

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'I shall trouble you no further; but, with a certain Gravity which these Thoughts have given me, I reflect upon some things People fay of you, (as they will of all Men

who diffinguish themselves) which I hope

' are not true; and wish you as good a Man

' as you are an Author.

I am. SIR.

Your most obedient bumble Servant.

Seps 3

Nº 211. Thursday, November 1.

Fidis meminerit nos Jocari Fabulis.

AVING lately translated the Fragment of an old Poet, which describes Wo-mankind under several Characters, and supposes them to have drawn their different Manners and Dispositions from those Animals and Elements out of which he tells us they were compounded; I had fome Thoughts of giving the Sex their Revenge, by laying

together in another Paper the many vicious Characters which prevail in the Male World. and shewing the different Ingredients that go to the making up of fuch different Humours and Constitutions. Horace has a Thought which is fomething a-kin to this, when in order to excuse himself to his Mistress, for an Invective which he had written against her. and to account for that unreasonable Fury with which the Heart of Man is often transported, he tells us, that when Prometheus made his Man of Clay, in the kneading up of the Heart he feafoned it with fome furious Particles of the Lion. But upon turning this Plan to and fro in my Thoughts, I obferved fo many unaccountable Humours in Man, that I did not know out of what Animals to fetch them. Male Souls are diverfifved with fo many Characters that the World has not Variety of Materials fufficient to furnish out their different Tempers and Inclinations. The Creation, with all its Animals and Elements, would not be large enough to supply their feveral Extravagances.

Thought of Simonides, I shall observe that as he has exposed the vicious Part of Women from the Doctrine of Præ-existence, some of the ancient Philosophers have, in a manner, satyrized the vicious Part of the Human Species in general, from a Notion of the Soul's Post-existence, if I may so call it; and that as Simonides describes Brutes entering into

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Nº 211. The SPECTATOR. 241

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the Composition of Women, others have represented human Souls as entring into Brutes. This is commonly termed the Doctrine of Transmigration, which supposes that human Souls, upon their leaving the Body, become the Souls of such Kinds of Brutes as they most resemble in their Manners; or to give an Account of it, as Mr. Dryden has described it in his Translation of Pythagoras his Speech in the Fifteenth Book of Ovid, where that Philosopher dissuades his Hearers from eating Flesh.

Thus all things are but alter'd, nothing dies, And here and there th' unbody'd Spirit flies: By Time, or Force, or Sickness dispossess'd, And lodges where it lights in Bird or Beast, Or bunts without till ready Limbs it find, And actuates those according to their Kind: From Tenement to Tenement is toss'd, The Soul is still the same; the Figure only lost.

Then let not Piety be put to flight,

To please the Taste of Glutton-Appetite;
But suffer Inmate Souls secure to dwell,
Lest from their Seats your Parents you expel;
With rabid Hunger feed upon your Kind,
Or from a Beast dislodge a Brother's Mind.

PLATO in the Vision of Erus the Armenian, which I may possibly make the Subject of a future Speculation, records some beautiful Transmigrations; as that the Soul of Orpheus, who was musical, melancholy, and a Womanhater, entered into a Swan; The Soul of A-Vol. III.

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into a Lion; The Soul of Agamemnon, that was Rapacious and Imperial, into an Eagle; and the Soul of Thersites, who was a Mimick and a Buffoon, into a Monkey.

Mr. Congreve, in a Prologue to one of his Comedies, has touched upon this Doctrine

with great Humour.

Thus Aristotle's Soul, of old that was, May now be damn'd to animate an As; Or in this very House, for ought we know, Is doing painful Penance in some Beau.

I shall fill up this Paper with some Letters, which my last Tuesday's Speculation has produced. My following Correspondents will shew, what I there observed, that the Speculation of that Day affects only the lower part of the Sex.

From my House in the Strand, Octob. 30, 1711.

6

Mr. SPECTATOR,

find by several Symptoms in my Conflitution, that I am a Bee. My Shop, or if you please to call it so, my Cell, is in that great Hive of Females which goes by the Name of the New-Enchange, where I am daily employed in gathering together a little Stock of Gain from the finest Flowers about the Town, I mean the Ladies and the Beaus. I have a numerous Swarm of Children,

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· Children, to whom I give the best Education I am able: But, Sir, it is my Misfortune to be married to a Drone who lives upon what I get, without bringing anything into the Common Stock. Now, Sir, as on the one Hand I take care not to behave my felf towards him like a Wasp, so likewise I ' would not have him look upon me as an 'Humble-Bee; for which Reason I do all I can to put him upon laying up Provisions ' for a Bad Day, and frequently represent to ' him the fatal Effects his Sloth and Neg-' ligence may bring upon us in our old Age. 'I must beg that you will join with me in vour good Advice upon this Occasion, and you will for ever oblige

Your humble Servant,

MELISSA.

I Am joined in Wedlock for my Sins to one of those Fillies who are described in the old Poet with that hard Name you gave us the other Day. She has a flowing Mane, and a Skin as soft as Silk: But, Sir, she passes half her Life at her Glass, and almost ruins me in Ribbons. For my own part I am a plain Handicrast Man, and in danger of Breaking by her Laziness and Expensiveness. Pray Master, tell me in your next Paper, whether I may not expect of her R 2

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fo much Drudgery as to take care of her Family, and Curry her Hide in case of Re-

fufal.

To blo 100 me an nod

Tour loving Friend,

Barnaby Brittle.

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Mr. Spectator, Cheapside, Oct. 30.

CI Am mightily pleased with the Humour of the Cat, be so kind as to enlarge upon that Subject.

Tours till Death,

Las nonsood ain norms Josiah Henpeck.

P. S. You must know I am Married to a Grimalkin.

EVER fince your Spectator of Tuesday last came into our Family, my Huston band is pleased to call me his Oceana, because the soolish old Poet that you have Translated says, That the Souls of some

Women are made of Sea Water. This, it feems, has encouraged my Sauce-Box to be Witty upon me. When I am Angry he

Witty upon me. When I am Angry, he cries Prithee my Dear be Calm; when I chide one of my Servants, Prithee Child

do not bluster. He had the Impudence about an Hour ago to tell me, That he was

a Seafaring Man, and must expect to divide his Life between Storm and Sunshine. When

Nº 212. Friday, November 2.

Colla Jugo, liber, liber dic, sum age. Hor.

Mr. SPECTATOR,

Never look upon my dear Wife, but I think of the Happiness Sir Roger DE COVERLEY enjoys, in having such a Friend as you to expose in proper Colours the Crustelly and Perverseness of his Mistress. I R 3

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The SPECTATOR. Nº 212. have very often wished you visited in our Family, and were acquainted with my Spouse; she would afford you for some Months at least Matter enough for one Spe-Etator a Week. Since we are not so happy as to be of your Acquaintance, give me Leave to represent to you our present Circumstances as well as I can in Writing. You are to know then that I am not of a very different Constitution from Nathaniel Henrooft, whom you have lately recorded in your Speculations; and have a Wife who makes a more tyrannical Use of the Knowledge of my easie Temper, than that Lady ever pretended to. We had not been a Month married when she found in me a certain Pain to give Offence, and an Indoe lence that made me bear little Inconveniences rather than dispute about them. From this Observation it soon came to that Pass, that if I offered to go abroad, she would get between me and the Door, kiss me, and fay she could not part with me; then down again I fat. In a Day or two after this first e pleafant Step towards confining me, she declared to me, that I was all the World to her, and she thought she ought to be all the World to me. If, faid she, my Dear · loves me as much as I love him, he will e never be tired of my Company. This Declaration was followed by my being denied to all my Acquaintance; and it very foon came to that Pass, that to give an Answer

at the Door before my Face, the Servants

" would

212. our my lome Speappy me Cir-You very Hend in who 10Wady en a ne a ndorenirom Pafs, get and own first fhe d to e all Dear will De-

nied oon wer

ould

would ask her whether I was within or not: and the would answer No with great Fondnefs, and tell me I was a good Dear. I will on not enumerate more little Circumstances to give you a livelier Sense of my Condition, but tell you in general, that from fuch Steps as these at first, I now live the Life of a Prisoner of State; my Letters are opened, and I have not the Use of Pen, Ink, and Paper but in her Presence. I never go abroad except the fometimes takes me with her in her Coach to take the Air, if it may be called fo. When we drive, as we gene-' rally do, with the Glasses up, I have over-' heard my Servants lament my Condition; but they dare not bring me Messages without 'her Knowledge, because they doubt my Resolution to stand by 'em. In the Midst of this infipid Way of Life, an old Acquaintance of mine, Tom Meggot, who is a Favourite with her, and allowed to visit me in her Company because he fings prettily, has roused me to rebell, and conveyed his 'Intelligence to me in the following Manner. ' My Wife is a great Pretender to Musick, and very ignorant of it; but far gone in the 'Italian Taffe. Tom goes to Armstrong, the ' famous fine Writer of Musick, and desires ' him to put this Sentence of Tully in the Scale of an Italian Air, and write it out for 'my Spouse from him. An illo mibi liber 'cui mulier Imperat? Cui leges imponit, pra-' scribit, Jubet, vetat quod videtur ? qui ni-

bil imperanti negare, nibil recusare audet?

poscit &

poscit? dandum. est vocat? veniendum. ejicit? abeundum. minitatur? Entimescendum.
Does be live like a Gentleman who is commanded by a Woman? He to whom she gives
Law, grants and denies what she pleases?
who can neither deny her any thing she asks,

or refuse to do any thing she commands? · TO be short, my Wife was extremely pleafed with it; faid the Italian was the only Language for Musick; and admired how wonderfully tender the Sentiment was, and how pretty the Accent is of that Language; with the rest that is said by Rote on that Occasion. Mr. Meggot is fent for to fing this Air, which he performs with mighty Applause; and my Wife is in Extasy on the Occasion, and glad to find, by my being fo much pleased, that I was at last come into the Notion of the Italian; for, faid she, it grows upon one when one once comes to know a little of the Language; and pray, Mr. Meggot, fing again those Notes, Nihil Imperanti negare, nibil recusare. You may believe I was not a little delighted with my Friend Tom's Expedient to alarm me, and in Obedience to his Summons I give all this Story thus at large; and I am refolved, when this appears in the Spectator, to declare for my felf. The Manner of the Infurrection I contrive by your Means, which fhall be no other than that Tom Meggot, who is at our Tea-Table every Morning, shall read it to us; and if my Dear can take the Hint, and fay not one Word, but let this 6 be

Nº213. The SPECTATOR. 249 be the Beginning of a new Life without

further Explanation, it is very well; for as foon as the Spectator is read out, I shall, without more ado, call for the Coach, name the Hour when I shall be at home, if I come at all, if I do not they may go to Dinner. If my Spouse only swells and says nothing, Tom and I go out together, and all is well, as I said before; but if she begins to command or expostulate, you shall in my next to you receive a full Account of her Resistance and Submission; for submit the dear thing must to.

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Your most obedient bumble Servant,

Antony Freeman.

P. S. ' I hope I need not tell you that I defire this may be in your very next. T

Nº 213. Saturday, November 3.

Mens sibi conscia retti. Virg.

IT is the great Art and Secret of Christianity, if I may use that Phrase, to manage our Actions to the best Advantage, and direct them in such a manner, that every thing we do may turn to Account at that great Day, when

250 The SPECTATOR. No 213. when everything we have done will be fet before us.

IN order to give this Consideration its full weight, we may cast all our Actions under the Division of such as are in themselves either Good, Evil or Indisferent. If we divide our Intentions after the same manner, and consider them with regard to our Actions, we may discover that great Art and Secret of Religion which I have here mentioned.

A Good Intention joined to a Good Action, gives it its proper Force and Efficacy; joined to an Evil Action, extenuates its Malignity, and in some cases may take it wholly away; and joined to an Indifferent Action, turns it to a Virtue, and makes it meritorious, as far as Human Actions can be so.

IN the next Place, to confider in the same manner the influence of an Evil Intention upon our Actions. An Evil Intention perverts the best of Actions, and makes them in reality what the Fathers with a witty kind of Zeal have termed the Virtues of the Heathen World, so many shining Sins. It destroys the Innocence of an Indisferent Action, and gives an Evil Action all possible Blackness and Horror, or in the emphatical Language of Sacred Writ makes Sin exceeding Sinful.

IF, in the last Place, we consider the Nature of an Indisferent Intention, we shall find that it destroys the Merit of a Good Action; abates, but never takes away the Malignity of an Evil Action; and leaves an Indisferent Action in its natural state of Indisference.

IT is therefore of unspeakable Advantage to possess our Minds with an habitual Good Intention, and to aim all our Thoughts, Words and Actions at some laudable End, whether it be the Glory of our Maker, the Good of Mankind, or the Benefit of our own Souls.

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THIS is a fort of Thrift or Good Husbandry in Moral Life, which does not throw away any fingle Action, but makes every one go as far as it can. It multiplies the Means of Salvation, encreases the number of our Virtues, and diminishes that of our Vices.

THERE is fomething very Devout, tho' not fo folid, in Acosta's Answer to Limborck, who Objects to him the Multiplicity of Ceremonies in the Jewish Religion, as Washings, Dresses, Meats, Purgations, and the like. The Reply which the Jew makes upon this Occasion, is, to the best of my Remembrance, as follows: 'There are not Duties enough (says he) in the essential Parts of the Law for a

e zealous and active Obedience. Time, Place

and Person are requisite, before you have an Opportunity of putting a Moral Virtue

into Practice. We have therefore, fays he, enlarged the Sphere of our Duty, and made

many things which are in themselves Indifferent a Part of our Religion, that we may

 have more Occasions of shewing our Love
 to God, and in all the Circumstances of Life be doing something to please him.

MONSIEUR St. Evremont has endeavoured to palliate the Superstitions of the Roman Catholick Religion with the same kind of Apology, where he pretends to consider the different Spirit of the Papists and the Calvinists, as to the great Points wherein they disagree. He tells us, that the former are actuated by Love, and the other by Fear; and that in their Expressions of Duty and Devotion towards the Supreme Being, the former seem particularly careful to do every thing which may possibly please him, and the other to abstain from every thing which may

possibly displease him.

BUT notwithstanding this plausible Reafon with which both the Jew and the Roman
Catholick would excuse their respective Superstitions, it is certain there is something in
them very pernicious to Mankind, and destructive to Religion. Because, the Injunction
of superstuous Ceremonies make such Actions Duties, as were before Indifferent, and
by that means renders Religion more burdensome and difficult than it is in its own Nature,
betrays many into Sins of Omission which
they could not otherwise be guilty of, and
fixes the Minds of the Vulgar to the shadowy
unessential Points, instead of the more weighty and more important Matters of the Law.

THIS zealous and active Obedience however takes Place in the great Point we are recommending; for if, instead of prescribing to our selves indifferent Actions as Duties, we apply a good Intention to all our most indifferent Actions, we make our very Existence one continued Act of Obedience, we turn our Diversions and Amusements to our Eter-

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nal Advantage, and are pleasing him (whom we are made to please) in all the Circumstan-

ces and Occurrences of Life.

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rn arOfficiousness (if I may be allowed to call it such) which is recommended to us by the Apostle in that uncommon Precept, wherein he directs us to propose to our selves the Glory of our Creator in all our most indifferent Actions, whether we eat or drink, or what seever we do.

A Person therefore, who is possessed with fuch an habitual good Intention as that which I have been here speaking of, enters upon no fingle Circumstance of Life, without considering it as well-pleasing to the great Author of his Being, conformable to the Dictates of Reason, suitable to human Nature in general, or to that particular Station in which Providence has placed him. He lives in a perpetual Sense of the Divine Presence, regards himself as acting, in the whole Course of his Existence, under the Observation and Infpection of that Being, who is privy to all his Motions and all his Thoughts, who knows his down-sitting and his uprising, who is about his Path, and about his Bed, and spieth out all his Ways. In a Word, he remembers that the Eye of his Judge is always upon him, and in every Action he reflects that he is doing what is commanded or allowed by Him who will hereafter either reward or punish it. This was the Character of those Holy Men of old, ofwice fortical looking pron-bin as who

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who in that beautiful Phrase of Scripture are

faid to have walked with God.

WHEN I employ my felf upon a Paper of Morality, I generally confider how I may recommend the particular Virtue, which I treat of, by the Precepts or Examples of the ancient Heathens; by that means, if possible, to shame those who have greater Advantages of knowing their Duty, and therefore greater Obligations to perform it, into a better Course of Life: Besides, that many among us are unreasonably disposed to give a fairer hearing to a Pagan Philosopher, than to a Christian Writer.

I shall therefore produce an Instance of this excellent Frame of Mind in a Speech of Socrates, which is quoted by Erasmus. This great Philosopher on the Day of his Execution, a little before the Draught of Poison was brought to him, entertaining his Friends with a Discourse on the Immortality of the Soul, has these Words. Whether or no God will approve of my Actions I know not, but this I am sure of, that I have at all times made it my Endeavour to please him; and I have a good Hope that this my Endeavour will be accepted by him. We find in these Words of that great Man the habitual good Intention which I would here inculcate, and with which that Divine Philosopher always acted. I shall only add that Erasmus, who was an unbigotted Roman Catholick, was fo much transported with this Passage of Socrates, that he could scarce forbear looking upon him as a Saint, and

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and desiring him to pray for him; or as that ingenious and learned Writer has expressed himself in a much more lively manner, When I restect on such a Speech pronounced by such a Person, I can scarce forbear crying out, Sancte Socrates, ora pro nobis. O holy Socrates, pray for us.

Nº 214. Monday, November 5.

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Did fome Time ago lay before the World the unhappy Condition of the trading Part of Mankind, who fuffer by want of Punctuality in the Dealings of Persons above them: but there is a Set of Men who are much more the Objects of Compassion than even those, and these are the Dependants on great Men, whom they are pleafed to take under their Protection as fuch as are to share in their Friendship and Favour. These indeed, as well from the Homage that is accepted from them, as the Hopes which are given to them, are become a fort of Creditors; and thefe Debts, being Debts of Honour, ought, according to the accustomed Maxime, to be first discharged.

WHEN I speak of Dependants, I would not be understood to mean those who are worthless in themselves, or who, without a-

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=ny Call, will press into the Company of their Betters. Nor, when I speak of Patrons, do I mean those who either have it not in their Power, or have no Obligation to affift their Friends; but I speak of such Leagues where there is Power and Obligation on the one Part, and Merit and Expectation on the o-

ther.

THE Division of Patron and Client, may, I believe, include a Third of our Nation; the Want of Merit and real Worth in the Client, will strike out about Ninety nine in a Hundred of these; and the Want of Ability in Patrons, as many of that Kind. But however, I must beg leave to fay, that he who will take up another's Time and Fortune in his Service tho' he has no Prospect of rewarding his Merit towards him, is as unjust in his Dealings as he who takes up Goods of a Tradefman without Intention or Ability to pay him. Of the few of the Class which I think fit to consider, there are not two in ten who fucceed; infomuch, that I know a Man of good Sense who put his Son to a Blackfmith, tho' an Offer was made him of his being received as a Page to a Man of Quality. There are not more Cripples come out of the Wars, than there are from those great Services; some through Discontent lose their Speech, some their Memories, others their Senses or their Lives; and I seldom see a Man thorowly discontented, but I conclude he has had the Favour of some great Man. I have known of fuch as have been for twenty Years together together within a Month of a good Employment, but never arrived at the Happiness of

being possessed of any thing.

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THERE is nothing more ordinary, than that a Man who is got into a confiderable Station, shall immediately alter his manner of treating all his Friends, and from that moment he is to deal with you as if he were your Fate. You are no longer to be confulted, even in Matters which concern your felf, but your Patron is of a Species above you, and a free Communication with you is not to be expected. This perhaps may be your Condition all the while he bears Office, and when that is at an End you are as intimate as ever you were, and he will take it very ill if you keep the Distance he prescribed you towards him in his Grandeur. One would think this should be a Behaviour a Man could fall into with the worst Grace imaginable; but they who know the World have feen it more than once. I have often, with fecret Pity, heard the same Man who has profelfed his Abhorrence against all kind of pasfive Behaviour, lofe Minures, Hours, Days, and Years in a fruitless Attendance on one who had no Inclination to befriend him. It is very much to be regarded, that the Great have one particular Privilege above the rest of the World, of being flow in receiving Impressions of Kindness, and quick in taking Offence. The Elevation above the rest of Mankind, except in very great Minds, makes Men To giddy VOL. III.

giddy that they do not fee after the same Manner they did before: Thus they despise their old Friends, and strive to extend their Interests to new Pretenders. By this Means it often happens, that when you come to know how you loft fuch an Employment, you will find the Man who got it never dreamed of it; but, forfooth, he was to be surprized into it, or perhaps follicited to receive it. Upon fuch Occasions as these a Man may perhaps grow out of Humour; if you are so, all Mankind will fall in with the Patron, and you are an Humourist and untractable if you are capable of being fower at a Disappointment: But it is the same thing, whether you do or do not refent ill Usage, you will be used after the same Manner; as some good Mothers will be fure to whip their Children till they cry, and then whip them for crying.

THERE are but two Ways of doing any thing with great People, and those are by making your self either considerable or agreeable: The former is not to be attained but by finding a Way to live without them, or concealing that you want them; the latter, is only by falling into their Taste and Pleasures: This is of all the Employments in the World the most service, except it happens to be of your own natural Humour. For to be agreeable to another, especially if he be above you, is not to be possessed of such Qualities and Accomplishments as should render you agreeable in your self, but such as make you agreeable in respect to him. An Imitati-

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on of his Faults, or a Compliance, if not Subfervience, to his Vices, must be the Measures of your Conduct.

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WHEN it comes to that, the unnatural State a Man lives in, when his Patron pleafes, is ended; and his Guilt and Complaifance are objected to him, though the Man who rejects him for his Vices was not only his Partner but Seducer. Thus the Client, (like a young Woman who has given up the Innocence which made her charming) has not only lost his Time, but also the Virtue which could render him capable of refenting the Injury which is done him.

IT would be endless to recount the Tricks of turning you off from themselves to Perfons who have less Power to serve you, the Art of being forry for fuch an unaccountable Accident in your Behaviour, that fuch a one (who, perhaps, has never heard of you) oppofes your Advancement; and if you have any thing more than ordinary in you, that you are flattered with a Whisper, that 'tis no Wonder People are to flow in doing for a Man

of your Talents, and the like.

AFTER all this Treatment, I must still add the pleafantest Infolence of all, which I have once or twice feen; to wir, That when a filly Rogue has thrown away one Part in three of his Life in unprofitable Attendance, it is taken wonderfully ill that he withdraws, and is resolved to employ the rest for him-

ale legion of had to

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WHEN we consider these things, and reflect upon so many honest Natures (which one, who makes Observation of what passes may have feen) that have miscarried by fuch fort of Applications, it is too melancholy a Scene to dwell upon; therefore I hall take another Opportunity to discourse of good Patrons, and diftinguish such as have done their Duty to those who have depended upon them, and were not able to act without their Favour. Worthy Patronsare like Plato's Guardian Angels, who are always doing good to their Wards; but negligent Patrons are like Epicurus's Gods, that lye lolling on the Clouds, and instead of Bleffings pour down Storms and Tempests on the Heads of those that are offering Incense to them.

Nº 215. Tuesday, November 6.

Emollit mores, nec finit effe feros.

Consider an Human Soul without Education like Marble in the Quarry, which shews none of its inherent Beauties, till the Skill of the Polisher fetches out the Colours, makes the Surface shine, and discovers every ornamental Cloud, Spot and Vein that runs thro' the Body of it. Education, after the same manner, when it works upon a noble Mind, draws out to View every latent Virtue and Per-

Perfection, which without fuch Helps are ne-

ver able to make their Appearance.

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IF my Reader will give me leave to change the Allusion so soon upon him, I shall make use of the same instance to illustrate the Force of Education, which Aristotle has brought to explain his Doctrine of Substantial Forms. when he tells us, that a Statue lies hid in a Block of Marble; and that the Art of the Statuary only clears away the superfluous Matter, and removes the Rubbish. The Figure is in the Stone, the Sculptor only finds it. What Sculpture is to a Block of Marble, Education is to an Human Soul. The Philosopher, the Saint, or the Hero, the Wife, the Good, or the Great Man, very often lie hid and concealed in a Plebean, which a proper Education might have difenterred, and have brought to Light. I am therefore much delighted with Reading the Accounts of Savage Nations, and with contemplating those Virtues which are wild and uncultivated; to fee Courage exerting it felf in Fierceness, Refolution in Obstinacy, Wisdom in Cunning, Patience in Sullenness and Despair.

MENS Passions operate variously, and appear in different kinds of Actions, according as they are more or less rectified and swayed by Reason. When one hears of Negroes, who upon the Death of their Masters, or upon changing their Service, hang themselves upon the next Tree, as it frequently happens in our American Plantations, who can forbear admiring their Fidelity, though it ex-

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presses it self in so dreadful a manner? What might not that Savage Greatness of Soul, which appears in these poor Wretches on many Occasions, be raised to, were it rightly cultivated? And what Colour of Excuse can there be for the Contempt with which we treat this Part of our Species; That we should not put them upon the common foot of Humanity, that we should only set an insignificant Fine upon the Man who murders them; nay, that we should, as much as in us lies, cut them off from the Prospects of Happiness in another World as well as in this, and deny them that which we look upon as the proper Means for attaining it?

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cannot forbear mentioning a Story which I have lately heard, and which is so well attested, that I have no manner of reason to suspect the Truth of it. I may call it a kind of wild Tragedy that passed about twelve Years ago at St. Christophers, one of our British Leeward Islands. The Negroes who are the Persons concerned in it, were all of them the Slaves of a Gentleman who is now in England.

THIS Gentleman among his Negroes had a young Woman, who was looked upon as a most extraordinary Beauty by those of her own Complexion. He had at the same time two young Fellows who were likewise Negroes and Slaves, remarkable for the Comeliness of their Persons, and for the Friendship which they bore to one another. It unfortunately happened that both of them sell in

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Love with the Female Negro abovementioned, who would have been very glad to have taken either of them for her Husband, provided they could agree between themselves which should be the Man. But they were both for passionately in Love with her, that neither of them could think of giving her up to his Rival; and at the same time were so true to one another, that neither of them would think of gaining her without his Friend's Confent. The Torments of these two Lovers were the Discourse of the Family to which they belonged, who could not forbear observing the strange Complication of Passions which perplexed the Hearts of the poor Negroes, that often dropped Expressions of the Uneasiness they underwent, and how impossible it was for either of them ever to be happy.

AFTER a long Struggle between Love and Friendship, Truth and Jealousie, they one Day took a Walk together into a Wood, carrying their Mistress along with them: Where, after abundance of Lamentations, they stabbed her to the Heart, of which she immediately died. A Slave who was at his Work not far from the Place where this aftonishing piece of Cruelty was committed, hearing the Shrieks of the dying Person, ran to see what was the Occasion of them. He there discovered the Woman lying dead upon the Ground, with the two Negroes on each fide of her, kissing the dead Corps, weeping over it, and beating their Breafts in the utmost Agonies of Grief and Despair. He immediately ran to

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the English Family with the News of what he had feen; who upon coming to the Place faw the Woman dead, and the two Negroes expiring by her with Wounds they had given

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themselves.

WE fee, in this amazing Instance of Barbarity, what strange Disorders are bred in the Minds of those Men whose Passions are not regulated by Virtue, and disciplined by Reason. Though the Action which I have recited is in it felf full of Guilt and Horror, it proceeded from a Temper of Mind which might have produced very noble Fruits, had it been informed and guided by a fuitable E-

ducation.

IT is therefore an unspeakable Blessing to be born in those Parts of the World where Wisdom and Knowledge flourish; though it must be confest, there are, even in these Parts, feveral poor uninstructed Persons, who are but little above the Inhabitants of those Nations of which I have been here speaking; as those who have had the Advantages of a more liberal Education rife above one another, by several different degrees of Perfection. For to return to our Statue in the Block of Marble, we fee it fometimes only begun to be chipped, fometimes rough-hewn and but just sketched into an human Figure, fometimes we fee the Man appearing diffinctly in all his Limbs and Features, sometimes we find the Figure wrought up to a great Elegancy, but feldom meet with any to which the Hand of a Phidias or Praxiteles could

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could not give feveral nice Touches and Fi-

nishings.

DISCOURSES of Morality, and Reflections upon human Nature, are the best Means we can make use of to improve our Minds, and gain a true Knowledge of our felves, and confequently to recover our Souls out of the Vice, Ignorance and Prejudice which naturally cleave to them. I have all along profest my felf in this Paper a Promoter of these great Ends, and I flatter my felf that I do from Day to Day contribute fomething to the polishing of Mens Minds; at least my Design is laudable, whatever the Execution may be. I must confess I am not a little encouraged in it by many Letters, which I receive from unknown Hands, in Approbation of my Endeavours, and must take this Opportunity of returning my Thanks to those who write them, and excusing my felf for not inferting feveral of them in my Papers, which I am fensible would be a very great Ornament to them. Should I publish the Praises which are so well penned, they would do Honour to the Persons who write them; but my publishing of them would I fear be a fufficient Instance to the World that I did not deserve them.

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Nº 216. Wednesday, November 7.

Siquidem bercle possis, nil prius, neque fortius;
Verum si incipies, neque perficies naviter,
Atque ubi pati non poteris, cum nemo expetet,
Infeste pace ultro ad eam venies indicans
Te amare, & ferre non posse: Astum est, ilicet,
Peristi: eludet ubi te vistum senseris.
Ter.

To Mr. SPECTATOR.

SIR, Then I was a second

- HIS is to inform you, that Mr. Freemen had no fooner taken Coach, but
- his Lady was taken with a terrible Fit of the Vapours, which, 'tis feared, will make
- her milcarry, if not endanger her Life;
- therefore, dear Sir, if you know of any
- Receipt that is good against this fashionable reigning Distemper, be pleased to commu-
- nicate it for the Good of the Publick, and

you will oblige

sala kana angala kada dalah da **Touri,** na kada a sanadah da dhasin da guna kada da na kada da sa

A. NOEWILL.

Mr. SPECTATOR,

THE Uproar was fo great as foon as I had read the Spectator concerning Mrs.

Freeman, that after many Revolutions in her Temper of raging, swooning, railing,

· faint-

fainting, pitying her felf, and reviling her ' Husband, upon an accidental coming in of a neighbouring Lady (who fays she has writ to you also) she had nothing left for it but to fall in a Fit. I had the Honour to read the Paper to her, and have a pretty good Command of my Countenance and Temper on fuch Occasions; and soon found my historical Name to be Tom Meggot in your Writings, but concealed my felf till I faw how it affected Mrs. Freeman. She looked frequently at her Husband, as often at me; and she did not tremble as she filled Tea, till the came to the Circumstance of Armstrong's writing out a Piece of Tully for an Opera Tune: Then she burst out she was exposed, she was deceived, she was wronged and abused The Tea-Cup was thrown in the Fire; and without taking Vengeance on her Spouse, she said of me, that I was a pretending Coxcomb, a Medler that knew not what it was to interpole in fo nice an Affair as between a Man and his Wife. To which Mr. Freeman; Madam, Were I less fond of you than I am I should not have taken this Way of writing to the Spectator, to inform a Woman whom God and Nature has placed under my Direction with what I request of her; but fince you are so indiscreet as not to take the Hint which I gave you in that Paper, I must tell you, Madam, in fo many Words, that you have for a long and tedious Space of Time acted a Part unfuitable to the Sense you ought to have of

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the Subordination in which you are placed. And I must acquaint you once for all, that the Fellow without, ha Tom! (here the Footman entered and answered Madam) Sirrah don't you know my Voice; look upon me when I fpeak to you; I fay, Madam, this Fellow here is to know of me my felf, whether I am at Leifure to fee Company or not. I am from this Hour Master of this House; and my Business in it, and every where elfe, is to behave my felf in fuch a Manner as it shall be hereafter an Honour to you to bear my Name; and your · Pride that you are the Delight, the Dare ling, and Ornament of a Man of Honour, uleful and esteemed by his Friends; and I ono longer one that has buried fome Merit in the World, in Compliance to a froward · Humour which has grown upon an agreee able Woman by his Indulgence Mr. Freeman ended this with a Tenderness in his Afpect and a downcast Eye, which shew'd he was extremely moved at the Anguish he faw her in; for the fat fwelling with Paf-· fion, and her Eyes firmly fixed on the Fire; when I fearing he would lofe all again, took upon me to provoke her out of that amiable Sorrow she was in to fall upon me; upon which I faid very feafonably for my Friend, that indeed Mr. Freeman was become the common Talk of the Town; and that nothing was fo much a left as when it was ' faid in Company Mr. Freeman had promifed to come to fuch a Place. Upon which the · good

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good Lady turned her Softness into downright Rage, and threw the scalding Tea-Kettle upon your humble Servant; flew into the Middle of the Room, and cried out the was the unfortunatest of all Women: Others kept Family Diffatisfactions for Hours of Privacy and Retirement: No Apology was to be made to her, no Expedient tobe found, no previous Manner of breaking what was amis in her; but all the World was to be acquainted with her Errours without the least Admonition. Mr. Freeman was going to make a foftening Speech. but I interposed. Look you, Madam, I have nothing to fay to this Matter, but you ought to consider you are now past a Chicken; this Humour, which was well e-' nough in a Girl, is unfufferable in one of ' your Motherly Character. With that she lost all Patience, and flew directly at her 'Husband's Periwig. I got her in my Arms, 'and defended my Friend: He making Signs at the fame time that it was too ' much; I beckening, nodding, and frown-' ing over her Shoulder that he was lost if he did not perfift. In this Manner he flew round and round the Room in a Moment, till the Lady I spoke of above and Servants entered, upon which the fell on a Couch as breath-' less. I still kept up my Friend; but he, with a very filly Air, bid them bring the Coach to the Door, and we went off, I forced to ' bid the Coachman drive on. We were no ' fooner come to my Lodgings but all his

" Wife's

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· Wife's Relations came to inquire after him;

and Mrs. Freeman's Mother writ a Note,

wherein she thought never to have seen this

Day, and fo forth.

'IN a Word, Sir, I am afraid we are upon a thing we have not Talents for; and I can observe already my Friend looks upon me rather as a Man that knows a Weakness of him that he is ashamed of, than one who has refcued him from Slavery. Mr. Spec-' TATOR, I am but a young Fellow, and if "Mr. Freeman submits, I shall be looked upon as an Incendiary, and never get a Wife as long as I breathe. He has indeed fent Word home he shall lie at Hampstead to 'Night; but I believe Fear of the first Onset after this Rupture has too great a Place in this Resolution. Mrs. Freeman has a very pretty Sister; suppose I delivered him up, and articled with the Mother for her for

bringing him home. If he has not Courage to ftand it, (you are a great Casuist) is it

fuch an ill thing to bring my felf off as well

as I can? What makes me doubt my Man, is, that I find he thinks it reasonable to ex-

opostulate at least with her; and Captain SENTREY will tell you, if you let your

Orders be disputed you are no longer a

Commander. I wish you could advise me

how to get clear of this Business handsome-

Tours,

r Jep. 6

Tom Meggot.

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Nº 217. Thursday, November 8.

Et pariter toto repetitur clamor ab antro. Juv. Sat. 6.

I Shall entertain my Reader to day with fome Letters from my Correspondents. The first of them is the Description of a Club, whether real or imaginary I cannot determine; but am apt to fancy, that the Writer of it, whoever she is, has formed a kind of Nocturnal Orgie out of her own Fancy; whether this be so, or not, her Letter may conduce to the Amendment of that kind of Persons who are represented in it, and whose Characters are frequent enough in the World.

Mr. SPECTATOR,

IN fome of your first Papers you were pleafed to give the Publick a very diverting

Account of feveral Clubs and nocturnal Af femblies; but I am a Member of a Society

which has wholly escaped your Notice: I

' mean a Club of She-Romps. We take each
' a Hackney-Coach, and meet once a Week

in a large upper Chamber, which we hire by the Year for that purpose; our Land-

' lord and his Family, who are quiet People, 'constantly contriving to be abroad on our

'Club-night. We are no fooner come to-

The SPECTATOR. Nº 217. egether than we throw off all that Modesty and Refervedness with which our Sex are obliged to difguise themselves in publick · Places. I am not able to express the Pleafure we enjoy from ten at Night till four In the Morning, in being as rude as you Men can be, for your Lives. As our Play runs high the Room is immediately filled with broken Fans, torn Petticoats, Lappets of Head-dreffes, Flounces, Furbelows, Garters, and Working-Aprons. I had forgot to tell you at first, that besides the Coaches we come in our felves, there is one which flands always empty to carry off our dead Men, for fo we call all those Fragments and · Tatters with which the Room is strewed, and which we pack up together in Bundles, and put into the aforesaid Coach. It is no fmall Diversion for us to meet the next Night at fome Member's Chamber, where every one is to pick out what belonged to her, from this confused Bundle of Silks, Stuffs, Laces, and Ribbands. I have hitherto gie ven you an Account of our Diversion on ordinary Club-Nights; but must acquaint you farther, that once a Month we Demolish a Prude, that is, we get fome queer formal · Creature in among us, and unrig her in an instant. Our last Month's Prude was so armed and fortified in Whale-bone and Buckram that we had much ado to come at her, but you would have died with laugh-

ing to have feen how the fober awkard of Thing looked, when the was forced out of

• her

her Intrenchments. In short, Sir, 'tis im-

' possible to give you a true Notion of our 'Sport, unless you would come one Night

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amongst us; and tho it be directly against

the Rules of our Society to admit a Male Visitant, we repose so much Confidence in

your Silence and Taciturnity, that 'twas a-

greed by the whole Club, at our last Meet-

ing, to give you Entrance for one Night as a Speciator.

I am

Your Humble Servant,

Kitty Termagant.

P. S. We shall Demolish a Prude next Thursday.

Tho' I thank Kitty for her kind Offer, I do not at present find in my self any Inclination to venture my Person with her and her romping Companions. I should regard my self as a second Clodius intruding on the Mysterious Rites of the Bona Dea, and should apprehend being Demolished as much as the Prude.

The following Letter comes from a Gentleman, whose Taste I find is much too delicate to endure the least Advance towards Romping. I may perhaps hereafter improve upon the Hint he has given me, and make it the Subject of a whole Spettator, in the mean time take it as it follows in his own Words.

VOL. III.

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Mr.

Mr. SPECTATOR,

IT is my Misfortune to be in Love with a young Creature who is daily committing Faults, which though they give me the utmost Uneasiness, I know not how to reprove her for, or even acquaint her with. She is pretty, dreffes well, is rich, and good-humoured; but either wholly neglects, or has no Notion of that which Po-lite People have agreed to distinguish by the Name of Delicacy. After our Return from a Walk the other Day, she threw her felf into an Elbow Chair, and professed before a large Company, that she was all over in a Sweat. She told me this Afteron noon that her Stomach aked; and was com- plaining yesterday at Dinner of something that fluck in ber Teeth. I treated her with a Basket of Fruit last Summer, which she eat fo very greedily, as almost made me refolve never to fee her more. In short, Sir, 4. I begin to tremble whenever I fee her about to speak or move. As she does not want Sense, if she takes these Hints, I am happy. · If not, I am more than afraid, that these things which shock me even in the Behaviour of a Mistress, will appear insupportable in that of a Wife.

> I am, SIR,

> > Yours, &c.

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MY next Letter comes from a Correfpondent whom I cannot but very much value, upon the Account which she gives of her self.

Mr. SPECTATOR,

Am happily arrived at a State of Tranquility which few People envy, I mean that of an old Maid; therefore being wholly unconcerned in all that Medly of Follies which our Sex is apt to contract from their filly Fondness of yours, I read your Railleries on us without Provocation. I can say with Hamlet,

— Man Delights not me, Nor Woman neither —

'Therefore, dear Sir, as you never spare your own Sex, do not be afraid of reproving what is ridiculous in ours, and you will oblige at least one Woman, who is

Your bumble Servant,

Sufanna Frost.

Mr. SPECTATOR,

Am Wife to a Clergyman, and cannot help thinking that in your Tenth or Tithe-Character of Womankind you meant my felf, therefore I have no Quarrel against you for the other Nine Characters.

Your humble Servant,

Sop 9 A. B. Friday,

Nº 218. Friday, November 9.

Quid de quoque viro & cui dicas sape caveto. Hor.

Happened the other Day, as my Way is, to strole into a little Coffee-house beyond Aldgate; and as I fat there, two or threevery plain fensible Men were talking of the SPECTATOR. One faid, he had that Morning drawn the great Benefit Ticket; another wished he had; but a third shaked his Head and faid, it was pity that the Writer of that Paper was fuch a fort of Man, that it was no great Matter whether he had it or no. is, it feems, faid the good Man, the most extravagant Creature in the World; has run through vast Sums, and yet been in continual Want; a Man, for all he talks fo well of Oeconomy, unfit for any of the Offices of Life, by reason of his Profuseness. It would be an unhappy thing to be his Wife, his Child, or his Friend; and yet he talks as well of those Duties of Life as any one. Much Reflection has brought me to so easie a Contempt for every thing which is false, that this heavy Accusation gave me no Manner of Uneasines; but at the same time it threw me into deep Thought upon the Subject of Fame in general; and I could not but pity fuch as were fo weak, as to value what the common People

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ple fay, out of their own talkative Temper, to the Advantage and Diminution of those whom they mention, without being moved either by Malice or Good-will. It would be too long to expatiate upon the Sense all Mankind have of Fame, and the inexpressible Pleasure which there is in the Approbation of worthy Men, to all who are capable of worthy Actions; but methinks one may divide the general Word Fame into three different Species, as it regards the different Orders of Mankind who have any thing to do with it. Fame therefore may be divided into Glory, which respects the Hero; Reputation, which is preferved by every Gentleman; and Credit, which must be supported by every Trades-These Possessions in Fame are dearer than Life to these Characters of Men, or rather are the Life of those Characters. Glory, while the Hero purfues great and noble Enterprizes, is impregnable; and all the Assailants of his Renown do but shew their Pain and Impatience of its Brightness, without throwing the least Shade upon it. If the Foundation of an high Name be Virtue and Service, all that is offered against it is but Rumour, which is too short-lived to stand up in Competition with Glory, which is everlasting

REPUTATION, which is the Portion of every Man who would live with the elegant and knowing Part of Mankind, is as stable as Glory if it be as well founded; and the

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mon Cause of human Society is thought coneerned when we hear a Man of good Behaviour calumniated: Besides which, according to a prevailing Custom amongst us, every Man has his Desence in his own Arm; and Reproach is soon checked, put out of Coun-

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tenance, and overtaken by Difgrace.

THE most unhappy of all Men, and the most exposed to the Malignity or Wantonness of the common Voice, is the Trader. Credit is undone in Whispers: The Tradesman's Wound is received from one who is more private and more cruel than the Ruffian with the Lanthorn and Dagger. The Manner of repeating a Man's Name, As Mr Cash, Oh! do you leave your Money at his Shop? Why do you know Mr. Searoom? He is indeed a general Merchant. I fay, I have feen, from the Iteration of a Man's Name, hiding one Thought of him, and explaining what you hide by faying fomething to his Advantage when you speak, a Merchant hurt in his Credit; and him who every Day he lived litterally added to the Value of his native Country, undone by one who was only a Burthen and a Blemish to it. Since every Body who knows the World is fenfible of this great Evil, how careful ought a Man to be in his Language of a Merchant. It may possibly be in the Power of a very shallow Creature to lay the Ruin of the best Family in the most opulent City; and the more so, the more highly he deserves of his Country; that

is to fay, the farther he places his Wealth out of his Hands, to draw home that of another

Climate.

IN this Case an ill Word may change Plenty into Want, and by a rash Sentence a free and generous Fortune may in a few Days be reduced to Beggary. How little does a giddy Prater imagine, that an idle Phrase to the Disfavour of a Merchant may be as pernicious in the Consequence, as the Forgery of a Deed to bar an inheritance would be to a Gentleman? Land stands where it did before a Gentleman was calumniated, and the State of a great Action is just as it was before Calumny was offered to diminish it, and there is Time, Place, and Occasion expected to unravel all that is contrived against those Characters; but the Trader who is ready only for probable Demands upon him, can have no Armour against the Inquisitive, the Malicious, and the Envious, who are prepared to fill the Cry to his Dishonour. Fire and Sword are flow Engines of Destruction, in Comparison of the Babbler in the case of the Merchant.

FOR this Reason I thought it an imitable Piece of Humanity of a Gentleman of my Acquaintance, who had great Variety of Assairs, and used to talk with Warmth enough against Gentlemen by whom he thought himself ill dealt with; but he would never let any thing be urged against a Merchant (with whom he had any Difference) except in a Court

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Court of Justice. He used to say, that to speak ill of a Merchant was to begin his Suit with Judgment and Execution. One cannot, I think, say more on this Occasion, than to repeat, That the Merit of the Merchant is above that of all other Subjects; for while he is untouched in his Credit, his Hand-writing is a more portable Coin for the Service of his Fellow-Citizens, and his Word the Gold of Ophir to the Country where he resides. T

Nº 219. Saturday, November 10.

Vix ea nostra voco -

Ov.

THERE are but few Men who are not Ambitious of distinguishing themselves in the Nation or Country where they live, and of growing Confiderable among those with whom they converse. There is a kind of Grandeur and Respect, which the meanest and most insignificant part of Mankind endeavour to procure in the little Circle of their Friends and Acquaintance. The poorest Mechanick, nay, the Man who lives upon common Alms, gets him his Sett of Admirers, and delights in that Superiority which he enjoys over those who are in some Respects beneath him. This Ambition, which is natural to the Soul of Man, might methinks receive ceive a very happy turn; and, if it were rightly directed, contribute as much to a Person's Advantage, as it generally does to his Uneafiness and Disquiet.

I shall therefore put together some Thoughts on this Subject, which I have not met with in other Writers, and shall fet them down as they have occurred to me, without being at the Pains to Connect or Methodife them.

ALL Superiority and Præeminence that one Man can have over another, may be reduced to the Notion of Quality, which confidered at large, is either that of Fortune, Body, or Mind. The first is that which consists in Birth, Title or Riches, and is the most foreign to our Natures, and what we can the least call our own of any of the three kinds of Quality. In relation to the Body, Quality arises from Health, Strength or Beauty, which are nearer to us, and more a Part of our felves than the former. Quality as it regards the Mind, has its rife from Knowledge or Virtue, and is that which is more effential to us, and more intimately united with us than either of the other two.

THE Quality of Fortune, tho'a Man has less reason to value himself upon it than on that of the Body or Mind, is however the kind of Quality which makes the most shining

Figure in the Eye of the World.

AS Virtue is the most reasonable and genuine Source of Honour, we generally find in Titles an Intimation of some particular Merit that should recommend Men to the high Stati-

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Stations which they posses. Holiness is ascribed to the Pope; Majesty to Kings; Serenity or Mildness of Temper to Princes; Excellence or Perfection to Ambassadors; Grace to Arch-Bishops; Honour to Peers; Worship or Venerable Behaviour to Magistrates; and Reverence, which is of the same Import as the former, to the inferior Clergy.

IN the Founders of great Families such Attributes of Honour are generally correspondent with the Virtues of the Person to whom they are applied; but in the Descendants they are too often the Marks rather of Grandeur than of Merit. The Stamp and Denomination still continues, but the Intrinsick Value is

frequently loft.

THE Death-Bed shews the Emptiness of Titles in a true Light. A poor dispirited Sinner lies trembling under the Apprehensions of the State he is entring on; and is asked by a grave Attendant how his Holiness does? Another hears himself addressed to under the Title of Highness or Excellency, who lies under such mean Circumstances of Mortality as are the Disgrace of Human Nature. Titles at such a time look rather like Insults and Mockery than Respect.

World under no Regulation; true Quality is neglected, Virtue is oppressed, and Vice triumphant. The last Day will rectifie this Disorder, and assign to every one a Station suitable to the Dignity of his Character; Ranks

Nº 219. The SPECTATOR.

will be then adjusted, and Precedency set right.

METHINKS we should have an Ambition, if not to advance our felves in another World, at least to preserve our Post in it, and outshine our Inferiors in Virtue here, that they may not be put above usin a State which isto

fettle the Distinction for Eternity.

MEN in Scripture are called Strangers and Sojourners upon Earth, and Life a Pilgri-Several Heathen as well as Christian Authors, under the fame kind of Metaphor. have represented the World as an Inn, which was only defigned to furnish us with Accommodations in this our Passage. It is therefore very abfurd to think of fetting up our Rest before we come to our Journey's End, and not rather to take care of the Reception we shall there meet, than to fix our Thoughts on the little Conveniencies and Advantages which we enjoy one above another in the Way to it.

EPICTETUS makes use of another kind of Allusion, which is very beautiful, and wonderfully proper to incline us to be fatisfyed with the Post in which Providence has placed us. We are here, fays he, as in a Theatre, where every one has a Part allotted to him. The great Duty which lies upon a Man is to act his Part in Perfection. We may, indeed, fay that our Part does not fuit us, and that we could act another better. But this (fays the Philosopher) is not our Business. All that we are concerned in is to excel in the Part which is given us. If it be an improper one the Fault is not in in us, but in him who has cast our several Parts, and is the great Disposer of the Drama.

THE Part which was acted by this Philofopher himself was but a very indifferent one,
for he lived and died a Slave. His Motive
to Contentment in this particular receives a
very great Inforcement from the abovementioned Consideration, if we remember that
our Parts in the other World will be new cast,
and that Mankind will be there ranged in different Stations of Superiority and Præeminence, in Proportion as they have here excelled one another in Virtue, and performed in
their several Posts of Life the Duties which
belong to them.

THERE are many beautiful Passages in the little Aprocryphal Book, entituled, The Wisdom of Solomon, to set forth-the Vanity of Honour, and the like Temporal Blessings, which are in so great Repute among Men, and to comfort those who have not the Possession of them. It represents in very warm and noble Terms this Advancement of a good Man in the other World, and the great Surprize which it will produce among those who are his Superiors in this. 'Then shall the

Righteous Man stand in great Boldness before the Face of such as have afflicted him,

fore the Face of fuch as have afflicted him, and made no Account of his Labours. When

they fee it they shall be troubled with ter-

rible Fear, and shall be amazed at the strange-

f ness of his Salvation, so far beyond all that they looked for. And they repenting,

f and groaning for Anguish of Spirit, shall say within

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' within themselves, This was he whom we had sometime in Derision, and a Proverb

of Reproach. We Fools accounted his Life

' Madness, and his End to be without Ho-'nour. How is he numbered among the

· Children of God, and his Lot is among the

Saints!

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IF the Reader would fee the Description of a Life that is passed away in Vanity, and among the Shadows of Pomp and Greatness, he may fee it very finely drawn in the fame Place. In the mean time, fince it is necessary, in the present Constitution of things, that Order and Distinction should be kept up in the World, we should be happy if those who enjoy the upper Stations in it would endeavour to furpass others in Virtue, as much as in Rank, and by their Humanity and Condescention make their Superiority easie and acceptable to those who are beneath them; and if, on the contrary, those who are in meaner Posts of Life, would consider how they may better their Condition hereafter, and by a just Deference and Submission to their Superiors, make them happy in those Bleffings with which Providence has thought fit to distinguish them.

经国际基本数据的第三人称形式

Nº 220. Monday, November 12.

Rumoresque Serit varios - Virg.

SIR,

CT T 7 HY will you apply to my Father for ' my Love? I cannot help it if he will give you my Person; but I affure you it is not in his Power, nor even in my own, to give you my Heart. Dear Sir, do but consider the ill Consequence of such a Match; you are fifty five, I twenty one. You are a Man of Business, and mightily conversant in Arithmetick and making Calculations; be pleafed therefore to confider what Proportion your Spirits bear to mine; and when you have made a just Estimate of the necessary Decay on one Side, and the Redundance on the other, you will act accordingly. This, perhaps, is fuch Language as you may not expect from a young Lady; but my Happiness is at Stake, and I must talk plainly. I mortally hate you; and fo, as you and my Father agree, you may take me or leave me: But if you will be fo good as never to fee me more, you will for ever oblige,

SIR,

Your most humble Servant,

HENRIETTA.

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Mr. SPECTATOR,

THERE are so many Artifices and Modes
of false Wit, and such a Variety of
Humour discovers it self among its Votaries, that it would be impossible to exhaust
fo fertile a Subject if you would think sit to
resume it. The following Instances may, if
you think sit, be added by Way of Appendix to your Discourses on that Subject.

'THAT Feat of poetical Activity, mentioned by Herace, of an Author who could compose two hundred Verses while he stood upon one Leg, has been imitated (as I have heard) by a modern Writer; who priding himself on the Hurry of his Invention, thought it no small Addition to his Fame to have each Piece minuted with the exact Number of Hours or Days it cost him in the Composition. He could taste no Praise till he had acquainted you in how short a Space of Time he had deserved it; and was not so much led to an Ostentation of his Art, as of his Dispatch.

Accipe jam tabulas; detur nobis locus, bora,
Custodes: videamus uter plus scribere posit. Hor.

'ATHIS was the whole of his Ambition; and therefore I cannot but think the Flights of this rapid Author very proper to be opposed to those long laborious Nothings which you have observed were the Delight of the German Wits, and in which they so happily

happily got rid of fuch a tedious Quantity

of their Time.

I have known a Gentleman of another Turn of Humour, who, despising the Name of an Author, never printed his Works, but contracted his Talent, and by the Help of a very fine Diamond which he wore on his little Finger, was a confiderable Poet upon Glass. He had a very good Epigrammatick Wit; and there was not a Parlour or Tavern Window where he visited or dined for fome Years, which did not receive fome · Sketches or Memorials of it. It was his Misfortune at last to lose his Genius and his Ring to a Sharper at play; and he has not

attempted to make a Verse since.

BUT of all Contractions or Expedients for Wit, I admire that of an ingenious Pro-

e jector whose Book I have seen: This Vir-

tuoso being a Mathematician, has, according to his Taste, thrown the Art of Poe-

try in a short Problem, and contriv'd Ta-

bles by which any one, without knowing a Word of Grammar or Sense, may, to his

great Comfort, be able to compose or ra-

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dia

ther to erect Latin Verses. His Tables are

a kind of poetical Logarithms, which be-

ing divided into feveral Squares, and all

inscribed with fo many incoherent Words,

· appear to the Eye fomewhat like a Fortune-

telling Screen. What a Joy must it be to

the unlearned Operator, to find that these

· Words, being carefully collected and writ

down in order according to the Problem,

N 220 The SPECTATOR. fart of themselves into Hexameter and Pen-' tameter Verfes? A Friend of mine, who is a Student in Aftrology, meeting with this Book, perform'd the Operation by the Rules there fet down; he shew'd his Verfes to the next of his Acquaintance, who happened to understand Latin; and being informed they described a Tempest of Wind, very luckily prefix'd them, together with a Translation, to an Almanack he was just then printing, and was supposed to have foretold the last great Storm 'I think the only Improvement beyond this, would be that which the late Duke of Buckingham mention'd to a stupid Preten-' der to Poetry, as the Project of a Dutch ' Mechanick, viz. a Mill to make Verses. 'This being the most compendious Method of all which have yet been propos'd, may ' deserve the Thoughts of our modern Vir-' tuosi who are employ'd in new Discoveries for the publick Good; and it may be worth the while to consider, whether, in an Island where few are content without being thought Wits, it will not be a common Benefit that Wit as well as Labour should be made cheap. es commit carried of a govibul said if I were an littly a twoman reo a ballbutter, the film 'S I'R, he to I replice the

A Secretary where it some time that to

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Mr

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I Often dine at a Gentleman's House, where there are two young Ladies, in themfelves very agreeable, but very cold in their
Behaviour, because they understand me for a Person that is to break my Mind, as the Phrase is, very suddenly to one of them.
But I take this Way to acquaint them, that I am not in Love with either of them, in hopes they will use me with that agreeable Freedom and Indisference which they do all the rest of the World, and not to drink to one another, but sometimes cast a kind Look, with their Service to,

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Your humble Servant.

Mr. Spectator,

I Am a young Gentleman, and take it for a Piece of Good-breeding to pull off my Hat when I fee any thing peculiarly charming in any Woman, whether I know her or not. I take Care that there is nothing ludicrous or arch in my Manner, as if I were to betray a Woman into a Salutation by Way of Jest or Humour; and yet except I am acquainted with her, I find she ever takes it for a Rule, that she is to look upon this Civility and Homage I pay to her supposed Merit, as an Impertinence or Forwardness which she is to observe and

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WHEN I have finished any of my Speculations, it is my Method to consider which of the Ancient Authors have touched upon the Subject that I treat of. By this means I meet with some celebrated Thought upon U 2

it, or a Thought of my own expressed in better Words, or some Similitude for the Illustration of my Subject. This is what gives Birth to the Motto of a Speculation, which I rather chuse to take out of the Poets than the Prose Writers, as the former generally give a finer Turn to a Thought than the latter, and by couching it in sew Words, and in harmonious Numbers, make it more portable to the Memory.

MY Reader is therefore fure to meet with at least one good Line in every Paper, and very often finds his Imagination entertained by a Hint that awakens in his Memory some beautiful Passage of a Classick Author.

IT was a Saying of an Ancient Philosopher, which I find some of our Writers have ascribed to Queen Elizabeth, who perhaps might have taken occasion to repeat it, That a good Face is a Letter of Recommendation. It naturally makes the Beholders inquisitive into the Person who is the Owner of it, and generally prepossesses them in his Favour A handsom Motto has the same Effect. Besides that, it always gives a Supernumerary Beauty to a Paper, and is sometimes in a manner necessary when the Writer is engaged in what may appear a Paradox to vulgar Minds, as it shews that he is supported by good Authorities, and is not singular in his Opinion.

I must confess the Motto is of little use to an unlearned Reader. For which Reason I consider it only as a Word to the Wise. But as for my unlearned Friends, if they cannot relish relish the Motto, I take care to make Provision for them in the Body of my Paper. If they do not understand the Sign that is hung out, they know very well by it, that they may meet with Entertainment in the House; and I think I was never better pleased than with a plain Man's Compliment, who upon his Friend's telling him that he would like the Spectator much better if he understood the Motto, replied, That good Wine needs no

Bulb.

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I have heard of a couple of Preachers in a Country Town, who endeavoured which should outshine one another, and draw together the greatest Congregation. One of them being well verted in the Fathers, used to quote every now and then a Latin Sentence to his illiterace Hearers, who it feems found themselves so edified by it, that they flocked in greater Numbers to this Learned Man, than to his Rival. The other finding his Congregation mouldering every Sunday, and hearing at length what was the Occasion of it. resolved to give his Parish a little Latin in his turn; but being unacquainted with any of the Fathers, he digefted into his Sermons the whole Book of Que Genus, adding however fuch Explications to it as he thought might be for the Benefit of his People. He afterwards entered upon As in prasenti, which he converted in the same manner to the Use of his Parishioners. This in a very little time thickned his Audience, filled his Church, and routed his Antagonist, U 3 THE

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THE natural Love to Latin which is so prevalent in our common People, makes me think that my Speculations fare never the worse among them for that little Scrap which appears at the Head of them; and what the more encourages me in the use of Quotations in an unknown Tongue is, that I hear the Ladies, whose Approbation I value more than that of the whole Learned World, declare themselves in a more particular manner pleas'd

with my Greek Motto's.

DESIGNING this Day's Work for a Differration upon the two Extremities of my Paper, and having already dispatched my Morto, Ishall, in the next place, discourse upon those fingle Capital Letters which are placed at the End of it, and which have afforded great Matter of Speculation to the Curious: I have heard various Conjectures upon this Subject. Some tell us, that C is the Mark of those Papers that are written by the Clergyman, though others ascribe them to the Club in That the Papers marked with R were written by my Friend Sir Roger. That L fignifies the Lawyer, whom I have described in my Second Speculation; and that T stands for the Trader or Merchant: But the Letter X, which is placed at the End of some few of my Papers is that which has puzled the whole Town, as they cannot think of any Name which begins with that Letter, except Xenophon and Xerxes, who can neither of them be supposed to have had any Hand in these Speculations. IN

IN Answer to these inquisitive Gentlemen, who have many of them made Enquiries of me by Letter, I must tell them the Reply of an ancient Philosopher, who carried something hidden under his Cloak. A certain Acquaintance defiring him to let him know what it was he covered fo carefully; I cover it, fays he, on purpose that you should not know. have made use of these obscure Marks for the fame purpose. They are, perhaps, little Amulets or Charms to preferve the Paper against the Fascination and Malice of Evil Eyes; for which Reason I would not have my Reader surprized, if hereafter he sees any of my Papers marked with a Q, a Z, a Y, an &c. or

with the Word Abracadabra.

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I shall however so far explain my self to the Reader, as to let him know that the Letters C, L and X are Cabaliftical, and carry more in them than it is proper for the World Those who are verto be acquainted with. fed in the Philosophy of Pythagoras, and fwear by the Tetrachtys, that is, the number Four, will know very well that the Number Ten, which is fignified by the Letter X, (and which has fo much perplexed the Town) has in it many particular Powers; that it is called by Platonick Writers the Compleat Number; that One, Two, Three and Four put together make up the Number Ten; and that Ten is all. But these are not Mysteries for ordinary Readers to be let into, A Man must have spent many Years in hard Study before he can arrive at the Knowledge of them. WE WE had a Rabbinnical Divine in England, who was Chaplain to the Earl of Effex in Queen Elizabeth's Time, that had an admirable Head for Secrets of this Nature. Upon his taking the Doctor of Divinity's Degree he preached before the University of Cambridge, upon the First Verse of the First Chapter of the First Book of Chronicles, in which, says he, you will see the three following Words,

Adam, Sheth, Enosh.

He divided this short Text into many Parts, and by discovering several Mysteries in each Word, made a most Learned and Elaborate Discourse. The Name of this profound Preacher was Doctor Alabaster, of whom the Reader may find a more particular Account in Doctor Fuller's Book of English Worthies. This Instance will, I hope, convince my Readers that there may be a great deal of sine Writing in the Capital Letters which bring up the Rear of my Paper, and give them some Satisfaction in that Particular. But as for the sull Explication of these Matters, I must refer them to Time, which discovers all things.

Milleries for or-

Nº 222. Wednesday, November 14.

Cur alter fratrum cossare. & ludere, & ungi, Praferat Herodis palmeris pinguibus ——— Hor.

Mr. SPECTATOR,

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I

THERE is one thing I have often l 'looked for in your Papers, and have as often wonder'd to find my felf difappointed; the rather, because I think it a Subject every way agreeable to your Defign, and by being left unattempted by others feems referved as a proper Employment for you: I mean a Disquisition, from whence it proceeds, that Men of the brightest Parts and most comprehensive Genius, compleatly furnished with Talents for any Province in humane Affairs; fuch as by their wife Lessons of Oeconomy to others have made it evident, that they have the juffett Notions of Life and of true Sense in the Conduct of it -; from what unhappy contradictious Cause it proceeds, that Perfons thus finished by Nature and by Art hould so often fail in the Management of that which they so well understand, and want the Address to make a right Application of their own Rules. This is certainly a prodigious Inconfistency in Behaviour, and makes much fuch a Figure in Morals as a monstrous Birth

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Birth in Naturals, with this Difference only, which greatly aggravates the Wonder, that it happens much more frequently; and what a Blemish does it cast upon Wit and Learning in the general Account of the World? and in how disadvantageous a Light does it expose them to the busie · Class of Mankind, that there should be so ' many Instances of Persons who have so conducted their Lives in spite of these transcendent Advantages, as neither to be happy in themselves nor useful to their Friends; when every Body fees it was entirely in their own Power to be eminent in both these Characters? For my Part, I think there is no Reflexion more aftonishing, than to confider one of these Gentlemen spending a fair Fortune, running in every Body's Debt without the least Apprehension of a future Reckoning, and at last leaving not only his own Children, but possibly those of other People, by his Means in starving Circumstances; while a Fellow whom one would fcarce suspect to have a humane Soul, shall perhaps raise a vast Estate out of nothing, and be the Founder of a Family capable of being very considerable in their Country, and doing many illustrious Services to it: That this Observation is just, Experience has put beyond all Dispute. But though the Fact be so evident and glaring, yet the Causes of it are still in the dark; which makes me perswade my self that it would be no unacceptable Piece of Enterf tainment

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tainment to the Town, to inquire into the hidden Sources of fo unaccountable an E-

vil.

I am, SIR,

Your most bumble Servant.

WHAT this Correspondent wonders at, has been Matter of Admiration ever fince there was any fuch thing as humane Life. Horace reflects upon this Inconfishency very agreeably in the Character of Tigellius, whom he makes a mighty Pretender to Oeconomy, and tells you, you might one Day hear him fpeak the most philosophick things imaginable concerning being contented with a Little, and his Contempt of every thing but mere Necessaries, and in Half a Week after spend a thousand Pound. When he says this of him with Relation to Expence, he describes him as unequal to himself in every other Circumstance of Life. And indeed if we consider lavish Men carefully, we shall find it always proceeds from a certain Incapacity of poffessing themselves, and finding Enjoyment in their own Minds. Mr. Dryden has expreffed this very excellently in the Character of Zimri.

A Man so various, that he seem'd to be Not one, but all Mankind's Epitome. Stiff in Opinion, always in the Wrong, Was every thing by Starts, and nothing long; But in the Course of one revolving Moon, Was Chymist, Fidler, Statosman, and Buffoon. Then

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Then all for Women, Painting, Rhiming, Drinking,
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Besides ten thousand Freaks that dy'd in think-Blest Mad-man, who could every Hour employ, In something new to wish or to enjoy!

In squandering Wealth was his peculiar Art, Nothing went unrewarded but Desert.

THIS loofe State of the Soul hurries the Extravagant from one Pursuit to another; and the Reason that his Expences are greater than another's, is, that his Wants are But what makes fo also more numerous. many go on in this Way to their Lives End. is, that they certainly do not know how contemptible they are in the Eyes of the rest of Mankind, or rather, that indeed they are not fo contemptible as they deferve. Tully fays it is the greatest of Wickedness to lessen your paternal Estate: And if a Man would thoroughly confider how much worse than Banishment it must be to his Child to ride by the Estate which should have been his had it not been for his Father's injustice to him, he would be fmitten with the Reflection more deeply than can be understood by any but one who is a Father. Sure there can be nothing more afflicting, than to think it had been happier for his Son have been born of any other Man living than himfelf.

IT is not perhaps much thought of, but it is certainly a very important Lesson to learn how to enjoy ordinary Life, and to be able to relish your Being without the Tran-

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fport of some Passion or Gratification of some Appetite. For want of this Capacity the World is filled with Whetters, Tipplers, Cutters, Sippers, and all the numerous Train of those who for want of Thinking are forced to be ever exercising their Feeling or Tasting. It would be hard on this Occasion to mention the harmless Smoakers of Tobacco and Takers of Snuff.

THE flower Part of Mankind, whom my Correspondent wonders should get Estates, are the more immediately formed for that Pursuit: They can expect distant things without Impatience, because they are not carried out of their Way either by violent Passion, or keen Appetite to any thing. To Men addicted to Delight, Business is an Interruption; to such as are cold to Delights, Business is an Entertainment. For which Reason it was said by one who commended a dull Man for his Application, No Thanks to him; if he had no Business, he would have nothing to do. T

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Nº 223. Thursday, November 15.

O suavis anima! qualem te dicam bonam Antebac suisse, tales cum sint reliquia! Phæd.

WHEN I reflect upon the various Fate of those multitudes of Ancient Writers who flourished in Greece and Italy, I consider

consider Time as an Immense Ocean, in which many noble Authors are entirely swallowed up, many very much shattered and damaged, some quite dis-jointed and broken into pieces, while some have wholly escaped the Common Wreck; but the Number of the last is very small:

Apparent rari nantes in gurgite vasto.

AMONG the mutilated Poets of Antiquity, there is none whose Fragments are fo beautiful as those of Sappho. They give us a Tafte of her way of Writing, which is perfectly conformable with that extraordinary Character we find of her, in the Remarks of those great Criticks who were conversant with her Works when they were entire. One may fee, by what is left of them, that she followed Nature in all her Thoughts, without defcending to those little Points, Conceits and Turns of Wit with which many of our Modern Lyricks are fo miserably infected. Her Soul feems to have been made up of Love and Poetry: She felt the Passion in all its Warmth, and described it in all its Symptoms. She is called by Ancient Authors the Tenth Muse; and by Plutarch is compared to Cacus the Son of Vulcan, who breathed out nothing but Flame. I do not know, by the Charaeter that is given of her Works, whether it is not for the Benefit of Mankind that they are loft. They were filled with fuch bewitching Tenderness and Rapture, that it might have

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have been dangerous to have given them a

Reading. and abrugat it as not of when the

A N Inconstant Lover, called Phaon, occasioned great Calamities to this Poetical Lady. She fell desperately in Love with him, and took a Voyage into Sicily in Pursuit of him, he having withdrawn himself thither on purpose to avoid her. It was in that Island, and on this Occasion, she is supposed to have made the Hymn to Venus, with a Translation of which I shall present my Reader. Her Hymn was ineffectual for the procuring that Happiness which she prayed for in it. Phaon was still obdurate, and Sappha so transported with the Violence of her Passion, that she was resolved to get rid of it at any Price.

THERE was a Promontory in Acarnania called Lencate, on the Top of which was a little Temple dedicated to Apollo. In this Temple it was usual for despairing Lovers to make their Vows in fecret, and afterwards to fling themselves from the Top of the Precipice into the Sea, where they were fometimes taken up alive. This Place was therefore called the Lovers-Leap; and whether or no the Fright they had been in, or the Resolution that could push them to so dreadful a Remedy, or the Bruises which they often received in their Fall, banished all the Tender Sentiments of Love, and gave their. Spirits another Turn; those who had taken this Leap were observed never to Relapse into that Passion. Sappho tried the Cure, but perished in the Experiment.

AFTER

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AFTER having given this short Account of Sappho fo far as it regards the following Ode. I shall fubioin the Translation of it as it was fent me by a Friend, whose admirable Paftorals and Winter-Piece have been already fo well received. The Reader will find in it that Pathetick Simplicity which is fo peculiar to him, and fo fuitable to the Ode he has here Translated. This Ode in the Greek besides those Beauties observed by Madam Dacier) has feveral harmonious Turns in the Words, which are not loft in the English. I must further add, that the Translation has preserved every Image and Sentiment of Sappho, notwithstanding it has all the Ease and Spirit of an Original. In a Word, if the Ladies have a mind to know the manner of Writing practifed by the fo much celebrated Sappho, they may here fee it in its genuine and natural Beauty, without any foreign or affected Ornaments.

An HYMN to VENUS.

I.

O Venus, Beauty of the Skies, To whom a thousand Temples rise, Gayly false in gentle Smiles, Bull of Love-perplexing Wiles; O Goddess! from my Heart remove The wasting Cares and Pains of Love.

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II.

If ever thou hast kindly heard
A Song in soft Distress preferr'd,
Propitious to my tuneful Vow,
O gentle Goddess! hear me now.
Descend, thou bright, immortal Guest,
In all thy radiant Charms confest.

III.

Thou once didst leave Almighty Jove, And all the Golden Roofs above: The Carr thy wanton Sparrows drew; Hov'ring in Air they lightly slew, As to my Bow'r they wing'd their Way: I saw their quiv'ring Pinions play.

IV.

The Birds difmist (while you remain)
Bore back their empty Carr again:
Then You, with Looks divinely mild,
In ev'ry heav'nly Feature smil'd,
And ask'd, what new Complaints I made,
And why I call'd you to my Aid?

V.

What Phrenzy in my Bosom raged, And by what Cure to be asswaged? What gentle Touth I would allure, Whom in my artful Toiles secure? Who does thy tender Heart subdue, Tell me, my Sappho, tell me Who?

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VI.

VI.

Tho' now be Shuns thy longing Arms,
He foon shall court thy slighted Charms;
Tho' now thy Off'rings be despise,
He foon to Thee shall Sacrifice;
Tho' now be freeze, he foon shall burn,
And be thy Victim in his turn.

VII.

Celestial Visitant, once more
Thy needful Presence I implore!
In Pity come and ease my Grief,
Bring my distemper'd Soul Relief;
Favour thy Suppliant's hidden Fires,
And give me All my Heart desires.

MADAM Dacier observes there is something very pretty in that Circumstance of this Ode, wherein Venus is described as sending away her Chariot upon her Arrival at Sappho's Lodgings, to denote that it was not a short transient Visit which she intended to make her. This Ode was preserved by an Eminent Greek Critick, who inserted it intire in his Works, as a Pattern of Perfection in the Structure of it.

LONGINUS has quoted another Ode of this great Poetes, which is likewise admirable in its kind, and has been translated by the same Hand with the foregoing one. I shall oblige my Reader with it in another Paper. In the mean while, I cannot but wonder, that these two sinished Pieces have never been attempted

tempted before by any of our Countrymen. But the Truth of it is, the Compositions of the Ancients, which have not in them any of those unnatural Witicisms, that are the Delight of ordinary Readers, are extreamly difficult to render into another Tongue, so as the Beauties of the Original may not appear weak and faded in the Translation.

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Nº 224. Friday, November 16.

--- Fulgente trabit constrictos Gloria curru Non minus ignotos generosis --- Hor. Sat. 6.

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TF we look abroad upon the great Multitude of Mankind, and endeavour to trace out the Principles of Action in every Individual, it will, I think, feem highly probable that Ambition runs through the whole Species. and that every Man in Proportion to the Vigour of his Complection is more or less actuated by it. It is indeed no uncommon thing to meet with Men, who, by the natural Bent of their Inclinations, and without the Discipline of Philosophy, aspire not to the Heights of Power and Grandeur; who never fet their Hearts upon a numerous Train of Clients and Dependancies, nor other gay Appendages of Greatness; who are contented with a Competency, and will not moleft their Tranquility to gain an Abundance: But it is not therefore to be concluded that fuch a Man

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is not ambitious; his Desires may have cut out another Channel, and determin'd him to other Pursuits; the Motive however may be still the same; and in these Cases likewise the Man may be equally pushed on with the Desire of Distinction.

THOUGH the pure Consciousness of worthy Actions, abstracted from the Views of popular Applause, be to a generous Mind an ample Reward, yet the Desire of Distinction was doubtless implanted in our Natures as an additional Incentive to exert our selves

in virtuous Excellence.

THIS Paffion indeed, like all others, is frequently perverted to evil and ignoble Purposes; so that we may account for many of the Excellencies and Follies of Life upon the fame innate Principle, to wit, the Defire of being remarkable: For this as it has been differently cultivated by Education, Study, and Converse, will bring forth suitable Effects as it falls in with an ingenuous Disposition or a corrupt Mind; it does accordingly express it felf in Acts of Magnanimity or felfish Cunning, as it meets with a good or a weak Understanding. As it has been employed in embellishing the Mind or adorning the Outside; it renders the Man eminently Praise-worthy or ridiculous. Ambition therefore is not to be confined only to one Passion or Pursuit; for as the fame Humours in Constitutions otherwise different affect the Body after different Manners, so the same aspiring Principle within within us fometimes breaks forth upon one

Object, fometimes upon another.

IT cannot be doubted but that there is as great a Desire of Glory in a Ring of Wrest-lers, or Cudgel-Players, as in any other more refined Competition for Superiority. No Man that could avoid it, would ever suffer his Head to be broken but out of a Principle of Honour; this is the secret Spring that pushes them forward, and the Superiority which they gain above the undistinguished Many, does more than repair those Wounds they have received in the Combat, 'Tis Mr. Waller's Opinion, that Julius Casar, had he not been Master of the Roman Empire, would in all Probability have made an excellent Wrestler,

Great Julius on the Mountains bred, A Flock perhaps or Herd had led; He that the World subdued, had been But the best Wrestler on the Green.

That he subdued the World, was owing to the Accidents of Art and Knowledge; had he not met with those Advantages, the same Sparks of Emulation would have kindled within him, and prompted him to distinguish himself in some Enterprize of a lower Nature. Since therefore no Man's Lot is so unalterably fixed in this Life, but that a thousand Accidents may either forward or disappoint his Advancement, it is, methinks, a pleasant and inossensive Speculation, to consider a great Man as divested of all the adventitious Circumstances of Fortune, and to bring

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bring him down in one's Imagination to that low Station of Life, the Nature of which bears some distant Resemblance to that high one he is at present possessed of. Thus one may view him exercising in Minature those Talents of Nature, which being drawn out by Education to their full Length, enable him for the Discharge of some important Employment. On the other Hand, one may raise uneducated Merit to such a Pitch of Greatness, as may seem equal to the possible

Extent of his improved Capacity.

THUS Nature furnishes a Man with a general Appetite of Glory, Education determines it to this or that particular Object. The Defire of Distinction is not, I think, in any Instance more observable than in the variety of Out-fides and new Appearances, which the Modish part of the World are oblig'd to provide, in order to make themselves remarkable; for any thing glaring and particular, either in Behaviour or Apparel, is known to have this good Effect, that it catches the Eye, and will not fuffer you to pass over the Perfon fo adorned without due Notice and Obfervation. It has likewife, upon this Account, been frequently refented as a very great Slight, to leave any Gentleman out of a Lampoon or Satyr, who has as much right to be there as his Neighbour, because it supposes the Perfon not eminent enough to be taken notice of. To this passionate fondness for Distinction are owing various frolicksome and irregular Practifes, as fallying out into Nocturnal Exploits, breaking of Windows, finging

of Catches, beating the Watch, getting Drunk twice a Day, killing a great Number of Horfes; with many other Enterprizes of the like fiery Nature: For certainly many a Man is more Rakish and Extravagant than he would willingly be, were there not others to look

on and give their Approbation,

ONE, very common, and at the same time the most absurb Ambition that ever shew'd it felf in Humane Nature, is that which comes upon a Man with Experience and old Age, the Season when it might be expected he should be wifest; and therefore it cannot receive any of those lessening Circumstances which do, in some measure, excuse the disorderly Ferments of youthful Blood: I mean the passion for getting Money, exclusive of the Character of the Provident Father, the Affectionate Husband, or the Generous Friend. It may be remarked, for the Comfort of honest Poverty, that this Desire reigns most in those who have but few good Qualities to recommend 'em. This is a Weed that will grow in a barren Soil. Humanity, Good Nature, and the Advantages of a Liberal Education, are incompatible with Avarice. 'Tis strange to see how suddenly this abject Passion kills all the noble Sentiments and generous Ambitions that adorn Humane Nature; it renders the Man who is over-run with it a peevish and cruel Master, a severe Parent, an unfociable Husband, a distant and mistrustful Friend. But it is more to the prefent Purpose to consider it as an absurd Passion of the

Heart, rather than as a vicious Affection of the Mind. As there are frequent Instances to be met with of a proud Humility, fo this Passion, contrary to most others affects Applaule, by avoiding all Shew and Appearance; for this . reason it will not sometimes endure even the common Decencies of Apparel. A covetous Man will call himself poor, that you may sooth his Vanity by contradicting him. Love, and the Defire of Glory, as they are the most natural, fo they are capable of being refined into the most delicate and rational Passions. Tis true, the wife Man who strikes out of the fecret Paths of a private Life for Honour and Dignity, allured by the Splendor of a Court, and the unfelt Weight of publick Employment, whether he fucceeds in his Attempts or no,usually comes near enough to this painted Greatness to discern the Dawbing; he is then desirous of extricating himself out of the Hurry of Life, that he may pass away the Remainder of his Days in Tranquility and Retirement.

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dence in a Man not to change a better State for a worse, nor ever to quit that which he knows he shall take up again with Pleasure; and yet if human Life be not a little moved with the gentle Gales of Hopes and Fears, there may be some Danger of its stagnating in an unmanly Indolence and Security. It is a known Story of Domitian, that after he had possessed himself of the Roman Empire his Desires turn'd upon catching Flies. Active and

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Masculine Spirits in the Vigour of Youth neither can nor ought to remain at Reft: If they debar themselves from aiming at anoble Object, their Defires will move downwards and they will feel themselves actuated by some low and abject Paffion. Thus if you cut offthe top Branches of a Tree, and will not fuffer it to grow any higher, it will not therefore cease to grow, but will quickly shoot out at the Bottom. The Man indeed who goes into the World only with the narrow Views of Self-Interest, who catches at the Applause of an idle Multitude, as he can find no solid Contentment at the End of his Journey, fo he deserves to meet with Disappointments in his Way: But he who is actuated by a nobler Principle, whose Mind is fo far enlarged as to take in the Prospect of his Country's Good, who is enamour'd with that Praise which is one of the fair Attendants of Virtue, and values not those Acclamations which are not seconded by the impartial Testimony of his own Mind; who repines not at the low Station which Providence has at present allotted him, but yet would willingly advance himfelf by justifiable Means to a more rifing and advantageous Ground; fuch a Man is warmed with a generous Emulation; it is a virtuous Movement in him to wish and to endeavour that his Power of doing Good may be equal to his Will.

THE Man who is fitted out by Nature, and fent into the World with great Abilities, is capable of doing great Good or Mischief in it.

it. It ought therefore to be the Care of Education to infuse into the untainted Youth early Notices of Justice and Honour, that so the possible Advantages of good Parts may not take an evil Turn, nor be perverted to base and unworthy Purposes. It is the Business of Religion and Philosophy not so much to extinguish our Passions, as to regulate and direct them to valuable well-chosen Objects: When these have pointed out to us which Course we may lawfully steer, 'tis no Harm to set out all our Sail; if the Storms and Tempelts of Adversity should rife upon us, and not suffer us to make the Haven where we would be, it will however prove no small Consolation to us in these Circumstances, that we have neither mistaken our Course, nor fallen into Calamities of our own procuring.

RELIGION therefore (were we to confider it no further than as it interposes in the Affairs of this Life) is highly valuable, and worthy of great Veneration; as it settles the various Pretensions, and otherwise interfering Interests of mortal Men, and thereby confults the Harmony and Order of the great Community; as it gives a Man room to play his Part, and exert his Abilities; as it animates to Actions truly laudable in themselves, in their Effects beneficial to Society; as it inspires rational Ambition, corrects Love, and elegant Desire.

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Nº 225. Saturday, November 17.

Nullum numen abest si sit prudentia -

Have often thought if the Minds of Men were laid open, we should see but little Difference between that of the Wife Man and that of the Fool. There are infinite Reveries, numberless Extravagancies, and a perpetual Train of Vanities which pass through both. The great Difference is, that the first knows how to pick and cull his Thoughts for Conversation, by suppressing some, and communicating others; whereas the other lets them all indifferently fly out in Words. This fort of Discretion, however, has no place in private Conversation between intimate Friends. On fuch occasions the wifest Men very often Talk like the weakest; for indeed the Talking with a Friend is nothing else but thinking aloud.

TULLT has therefore very justly expofed a Precept delivered by fome Ancient Writers, That a Man should live with his Enemy in fuch a manner, as might leave him room to become his Friend; and with his Friend in such a manner, that if he became his Enemy it should not be in his Power to hurt him. The first part of this Rule, which regards our Behaviour towards an Enemy, is indeed very reaso316 The SPECTATOR. N. 225.

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reasonable, as well as very prudential; but the latter part of it, which regards our Behaviour towards a Friend, savours more of Cunning than of Discretion, and would cut a Man off from the greatest Pleasures of Life, which are the Freedoms of Conversation with a bosom Friend. Besides, that when a Friend is turned into an Enemy, and (as the Son of Sirach calls him) a Bewrayer of Secrets, the World is just enough to accuse the Persidiousness of the Friend, rather than the Indiscretion of the Person who consided in him.

DISCRETION does not only shew it self in Words, but in all the Circumstances of Action, and is like an Under-Agent of Providence to guide and direct us in the ordinary

Concerns of Life.

THERE are many more shining Qualities in the Mind of Man, but there is none so useful as Discretion; it is this indeed which gives a Value to all the rest, which sets them at work in their proper Times and Places, and turns them to the Advantage of the Person who is possessed of them. Without it Learning is Pedantry, and Wit Impertinence; Virtue it self looks like Weakness; the best Parts only qualifie a Man to be more sprightly in Errors, and active to his own Prejudice.

NOR does Discretion only make a Man the Master of his own Parts, but of other Mens. The discreet Man finds out the Talents of those he Converses with, and knows how to apply them to proper Uses. Accordingly if we look into particular Communin

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ties and Divisions of Men, we may observe that it is the Discreet Man, not the Witty, nor the Learned, nor the Brave who guides the Conversation, and gives Measures to the Society. A Man with great Talents, but void of Discretion, is like Polyphemus in the Fable, Strong and Blind, endued with an Irressistible Force which for want of Sight is of no use to him.

ons, and wants Discretion, he will be of no great Consequence in the World; but if he has this single Talent in Perfection, and but a common share of others, he may do what he pleases in his particular Station of Life.

AT the same time that I think Discretion the most useful Talent a Man can be Master of, I look upon Cunning to be the Accomplishment of little, mean, ungenerous Minds. Diferction points out the noblest Ends to us. and purfues the most proper and laudable Methods of attaining them: Cunning has only private felfish Aims, and sticks at nothing which may make them fucceed. Difcretion has large and extended Views, and, like a well-formed Eye, commands a whole Horizon: Cunning is a kind of Short-fightedness, that discovers the minutest Objects which are near at hand, but is not able to difcern things at a diffance. Discretion the more it is discovered, gives a greater Authority to the Person who possesfes it: Cunning, when it is once detected, lofes its force, and makes a Man incapable of bringing about even those Events which he might

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might have done, had he passed only for a plain Man. Discretion is the Perfection of Reason, and a Guide to us in all the Duties of Life: Cunning is a kind of Instinct, that only looks out after our immediate Interest and Welfare. Discretion is only found in Men of strong Sense and good Understandings: Cunning is often to be met with in Brutes themselves, and in Persons who are but the sewest Removes from them. In short, Cunning is only the Mimick of Discretion, and may pass upon weak Men, in the same manner as Vivacity is often mistaken for Wit, and Gravity for Wisdom.

THE Cast of Mind which is natural to a discreet Man makes him look forward into Futurity, and confider what will be his Condition millions of Ages hence, as well as what it is at prefent. He knows that the Misery or Happiness which are reserved for him in another World, lose nothing of their Reality by being placed at fo great a distance from him. The Objects do not appear little to him because they are remote. He considers that those Pleasures and Pains which lie hid in Eternity approach nearer to him every Moment, and will be present with him in their full Weight and Measure, as much as those Pains and Pleafures which he feels at this very Instant. For this Reason he is careful to secure to himself that which is the proper Happiness of his Nature, and the ultimate Defign of his Being. He carries his Thoughts to the End of every Action, and confiders the most distant as well as in their the

The SPECTATOR.

the most immediate Effects of it. He supercedes every little Prospect of Gain and Advantage which offers it felf here, if he does not find it confistent with his Views of an In a Word, his Hopes are full of Hereafter. Immortality, his Schemes are large and glorious, and his Conduct fuitable to one who knows his true Interest, and how to pursue it

by proper Methods.

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I have, in this Essay upon Discretion, confidered it both as an Accomplishment and as a Virtue, and have therefore described it in its full Extent; not only as it is conversant about worldly Affairs, but as it regards our whole Existence; not only as it is the Guide of a mortal Creature, but as it is in general the Director of a reasonable Being. It is in this Light that Discretion is represented by the Wife Man, who fometimes mentions it under the name of Discretion, and sometimes under that of Wisdom. It is indeed (as described in the latter part of this Paper) the greatest Wisdom, but at the same time in the Power of every one to attain. Its Advantages are infinite, but its Acquisition easie; or, to speak of her in the Words of the Apocryphal Writer whom I quoted in my last Saturday's Paper, Wisdom is glorious, and never fadeth away, yet she is easily seen of them that love ber, and found of such as seek ber. She preventeth them that desire her, in making her self first known unto them. He that seeketh ber early shall have no great Travel: for be Shall find her sitting at his Doors. To think there-

320 The SPECTATOR. Nº 216.

therefore upon her is perfection of Wisdom, and whose watcheth for her shall quickly be without Care. For she goeth about seeking such as are worthy of her, sheweth her self favourably unto them in the Ways, and meeteth them in every Thought.

N° 226. Monday, November 19.

mutum est pistura poema.

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Have very often lamented and hinted my Sorrow in feveral Speculations, that the Art of Painting is made so little Use of to the Improvement of our Manners. When we consider that it places the Action of the Perfon represented in the most agreeable Aspect imaginable, that it does not only express the Passion or Concern as it sits upon him who is drawn, but has under those Features the Height of the Painter's Imagination, What strong Images of Virtue and Humanity might we not expect would be instilled into the Mind from the Labours of the Pencil? This is a Poetry which would be understood with much less Capacity, and less Expence of Time, than what is taught by Writings; but the Use of it is generally perverted, and that admirable Skill prostituted to the basest and most unworthy Ends. Who is the better Man for beholding the most beautiful Venus, the best wrought

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wrought Bacchanal, the Images of fleeping Cupids, languishing Nymphs, or any of the Representations of Gods, Goddesses, Demygods, Satyrs, Polyphemes, Sphinxes or Fauns? But if the Virtues and Vices which are sometimes pretended to be represented under such Draughts, were given us by the Painter in the Characters of real Life, and the Persons of Men and Women whose Actionshave rendeted them laudable or infamous; we should not fee a good History-Piece without receiving an instructive Lecture. There needs no other Proof of this Truth, than the Testimony of every reasonable Creature who has feen the Cartons in Her Majesty's Gallery at Hampton-Court: These are Representations of no less Actions than those of our Blessed Saviour and his Apostles. As I now sit and recollect the warm Images which the admirable Raphael has raised, it is impossible, even from the faint Traces in one's Memory of what one has not feen thefe two Years, to be unmoved at the Horrour and Reverence which appears in the whole Assembly when the mercenary Man fell down dead; at the Amazement of the Man born blind, when he first receives Sight; or at the graceless Indignation of the Sorcerer, when he is struck blind. The Lame, when they first find Strength in their Feet, stand doubtful of their new Vigour The heavenly Apostles appear acting these great things, with a deep Sense of the Infirmities which they relieve, but no Value of themselves who administer to their Weak-VOL. III. ness

Figures of the Eleven Apostles are all in the same Passion of Admiration, but discover it

differently according to their Characters. Pe-

ter receives his Master's Orders on his Knees

with an Admiration mixed with a more par-

ticular Attention: The two next with a more

open Extafie, though still constrained by the

Awe of the Divine Presence: The beloved

Disciple, whom I take to be the Right of the two first Figures, has in his Countenance

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Wonder drowned in Love; and the last Perfonage, whose Back is towards the Spectator and his Side towards the Presence, one would fancy to be St. Thomas, as abashed by the Conscience of his former Diffidence; which perplexed Concern it is possible Raphael thought too hard a Task to draw but by this Acknowledgment of the Difficulty to describe it.

THE whole Work is an Exercise of the highest Piety in the Painter; and all the Touches of a religious Mind are expressed in a manner much more forcible than can poffibly be performed by the most moving Elo-These invaluable Pieces are very justly in the Hands of the greatest and most pious Soveraign in the World; and cannot be the frequent Object of every one at their own Leifure: But as an Engraver is to the Painter, what a Printer is to an Author, it is worthy her Majesty's Name, that she has encouraged that noble Artist, Monsieur Dorigmy, to publish these Works of Raphael. We have of this Gentleman a Piece of the Transfiguration, which is held a Work fecond to none in the World.

METHINKS it would be ridiculous in our People of Condition, after their large Bounties to Foreigners of no Name or Merit, should they overlook this Occasion of having, for a trifling Subscription, a Work which it is impossible for a Man of Sense to behold, without being warmed with the noblest Sentiments than can be inspired by Love, Admit

324 The SPECTATOR. Nº 226. ration, Compallion, Contempt of this World,

and Expectation of a Better.

IT is certainly the greatest Honour we can do our Country, to diftinguish Strangers of Merit who apply to us with Modelty and Diffidence, which generally accompanies Me-No Opportunity of this Kind ought to be neglected; and a modest Behaviour should alarm us to examine whether we do not lofe something excellent under that Disadvantage in the Polleflor of that Quality. My Skill in Paintings, where one is not directed by the Passion of the Pictures, is so inconsiderable, that I am in very great Perplexity when I offer to speak of any Performances of Painters of Landskips, Buildings, or fingle Figures. This makes me at a Loss how to mention the Pieces which Mr. Boul exposes to Sale by Auction on Wednesday next in Shandois-street: But having heard him commended by those who have bought of him heretofore for great Integrity in his Dealing, and overheard him himself (tho' a laudable Painter) say nothing of his own was fit to come into the Room with those he had to sell, I feared I should lofe an Occasion of serving a Man of Worth in omitting to speak of his Auction.

ADVERTISEMENT.

There is arrived from Italy a Painter who acknowledges himself the greatest Person of the Age in that Art, and is willing to be as renowned in this Island as he declares he is in foreign Parts.

The Doctor paints the Poor for nothing.

The Doctor paints the Poor for nothing.
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Nº 227. Tuesday, November 20.

*Ω μοι έχώ τι πάθως τί δ δύαιο@; έχ ύπαχέωςς
Ταν βαίταν αποδύς ώς κύματα τίνα αλεύμαι
*Ωπες τὸς θύννως ακοπιάζεται "Θλιπις δ γειπέυς:
Κάκα μά ποθάνω, τό γε μαν τεδη άδυ τέτυκται.

N my last Thursday's Paper I made mention of a Place called The Lovers Leap, which I find has raised a great Curiosity among feveral of my Correspondents. told them that this Leap was used to be taken from a Promontory of Leucas. This Leucas was formerly a part of Acarnania, being joined to it by a narrow Neck of Land, which the Sea has by length of time overflowed and washed away; so that at prefent Leucas is divided from the Continent, and is a little Island in the Ionian Sea. The Promontory of this Island, from whence the Lover took his Leap, was formerly called Lengate. the Reader has a mind to know both the Ifland and the Promontory by their Modern Titles, he will find in his Map the Ancient Island of Leucas under the Name of St. Man-

under the Name of the Cape of St. Mauro.

SINCE I am engaged thus far in Antiquity, I must observe that Theocritus in the Motto prefixed to my Paper, describes one of his despairing Shepherds addressing himself to Y 3

ro, and the Ancient Promontory of Leucate

his Mistress after the following manner. Alas! What will become of me? Wretch that I am! Will you not bear me? I'll throw off my Cloaths, and take a Leap into that part of the Sea which is so much frequented by Olphis the Fisherman. And tho I should escape with my Life, I know you will be pleased with it. shall leave it with the Criticks to determine whether the Place which this Shepherd fo particularly points out, was not the abovementioned Leucate, or at least some other Lover's Leap, which was supposed to have had the same Effect. I cannot believe, as all the Interpreters do, that the Shepherd means nothing further here, than that he would drown himself, since he represents the Issue of his Leap as doubtful, by adding that if he should escape with Life, he knows his Mistress would be pleased with it; which is, according to our Interpretation, that she would rejoice any way to get rid of a Lover, who was fo troublesome to her.

AFTER this short Preface I shall present my Reader with some Letters which I have received upon this Subject. The first is sent

me by a Physician.

Mr. SPECTATOR,

THE Lovers Leap which you mention in your Two hundred and twenty third

· Paper, was generally, I believe, a very ef-· fectual Cure for Love, and not only for

Love, but for all other Evils. In short, Sir, I am afraid it was such a Leap as that

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which Hero took to get rid of her Passion for Leander. A Man is in no danger of breaking his Heart, who breaks his Neck to prevent it. I know very well the Wonders which Ancient Authors relate concerning this Leap; and in particular, that very many Persons who tried it escaped not only with their Lives, but their Limbs. If by this means they got rid of their Love, tho' it may in part be ascribed to the Reafons you give for it; why may not we fuppose, that the Cold Bath into which they plunged themselves, had also some share in their Cure? A Leap into the Sea, or into any Creek of Salt Waters, very often gives a new Motion to the Spirits, and a new Turn to the Blood, for which reason we prescribe it in Distempers which no other Medicine will reach. I could produce a Quotation out of a very venerable Author, in which the Phrenzy produced by Love is compared to that which is produced by the biting of a mad Dog. But as this Comparifon is a little too coarse for your Paper, and ' might look as if it were cited to ridicule the ' Author who has made use of it, I shall only hint at it, and defire you to confider whe-' ther if the Phrenzy produced by these two different Causes be of the same Nature, it may not very properly be cured by the same means.

I am, SIR, Your most bumble Servant, and Well-wisher,

ESCULAPIUS.

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Mr.

Mr. SPECTATOR,

Am a young Woman croffed in Love. My Story is very long and melancholy. To give vou the Heads of it, a young Gentleman, after having made his Applications to me for thee Years together, and filled my Head with a thousand Dreams of Happiness, some few Days fince married another. Pray tell me in what Part of the World your Promontory lies, which you call the Lovers Leap, and whether one may go to it by Land. But alas I am afraid it has loft its Virtue, and that a Woman of our Times would find no more Relief in taking fuch a Leap, than in finging an Hymn to Venus. So that I must cry out with Dido in Dryden's Vingil,

Ab! cruel Heav'n, that made no Cure for Love!

Your disconsolate Servant,

ATHENAIS.

MISTER SPICTATUR, AY Heart is so full of Loves and Passions M for Mrs. Gwinifrid, and the is so pettish, and over-run with Cholers against me, that if I had the good Happiness to have my Dwelling (which is placed by my great Cran-Father upon the Pottom of an Hill) ono farther distance but twenty. Mile from the Lofers Leap, I would indeed indeafour to preak my Neck upon it on purpose Now

good Mister Spictatur of Crete Prittain, you must know it, there is in Caernanuanthire a fery pig Mountain, the Clory of all Wales, which is named Penmainmoure, and you must also know, it is no great Journey on Foot from me; but the Road is stony and bad for Shoes. Now there is upon the · Forehead of this Mountain a very high Rock, (like a Parish Steeple) that cometh a huge deal over the Sea; fo when I am in my Melancholies, and I do throw my felf from it, I do desire my fery good Friend to tell me in his Spictatur, if I shall be cure of my grie-' fous Lofes; for there is the Sea clear as the Glass, and as creen as the Leek: Then

' likewise, if I be drown, and preak my Neck, if Mrs. Gwinifrid will not lofe me afterwards. Pray be speedy in your Answers,

for I am in crete hafte, and it is my Telires to do my Pulinels without loss of Time. I

e remain, with cordial Affections, your ever

loving Friend

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Davyth ap Shenkyn.

· P. S. My Law Suits have brought me to London, but I have loft my Causes; and so have made my Resolutions to go down and Leap before the Frosts begin; for I am apt to take Colds.

Ridicule, perhaps, is a better Expedient against Love than fober Advice, and I am of opinion that Hudibras and Don Quixate may be as effectual to cure the Extravagancies of this Passion, as any of the old Philosophers.

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I shall therefore publish, very speedily, the Translation of a little Greek Manuscript, which is fent me by a Learned Friend. It appears to have been a Piece of those Records which were kept in the little Temple of Apollo, that stood upon the Promontory of Leucate. The Reader will find it to be a Summary Account of feveral Persons who tried the Lovers Leap, and of the Success they found in it. As there feem to be in it some Anachronisms and Deviations from the Ancient Orthography, I am not wholly fatisfied my felf that it is authentick, and not rather the Production of one of those Gracian Sophisters, who have imposed upon the World feveral spurious Works of this Nature. I fpeak this by way of Precaution, because I know there are feveral Writers of uncommon Erudition, who would not fail to expose my Ignorance, if they caught me tripping in a matter of fo great moment.

Nº 228. Wednesday, November 21.

Percunctatorem fugito, nam Garrulus idem eft. Hor.

THERE is a Creature who has all the Organs of Speech, a tolerable good Capacity for conceiving what is faid to it, together with a pretty proper Behaviour in all the Occurences of common Life; but naturally

rally very vacant of Thought in its felf; and therefore forced to apply it felf to foreign Affistances. Of this Make is that Man who is very inquisitive: You may often observe, that though he fpeaks as good Sense as any Man upon any thing with which he is well acquainted, he cannot trust to the Range of his own Fancy to entertain himself upon that Foundation, but goes on to still new Enquiries. Thus, though you know he is fit for the most polite Conversation, you shall see him very well contented to fit by a Jockey giving an Account of the many Revolutions in his Horse's Health, what Potion he made him take, how that agreed with him, how afterwards he came to his Stomach and his Exercise, or any the like Impertinence; and be as well pleased as if you talked to him on the most important Truths. This Humour is far from making a Man unhappy, though it may fubject him to Raillery; for he generally falls in with a Person who seems to be born for him, which is your talkative Fellow. It is fo ordered that there is a fecret Bent, as natural as the Meeting of different Sexes, in thefe two Characters, to fupply each others Wants. I had the Honour the other Day to fit in a publick Room, and faw an inquisitive Man look with an Air of Satisfaction upon the Approach of one of these Talkers. The Man of ready Utterance fat down by him; and rubbing his Head, leaning on his Arm, and making an uneasse Countenance, he began;

gan; There is no Manner of News to Day.
I cannot tell what is the Matter with me, but I flept very ill last Night; whether I caught Cold or no I know not, but I fancy I do not wear Shoes thick enough for the Weather, and I have coughed all this Week: It must be so, for the Custom of washing my Head Winter and Summer with cold water, prevents any Injury from the Season entering that Way; so it must come in at my Feet: But I take no Notice of it, as it comes so it goes. Most of our Evils proceed from too much Tenderness; and our faces are naturally as little able to resist the

Cold as other Parts. The Indian answered very well to an European, who asked him how he could go naked; I am all Face.

I observed this Discourse was as welcome to my general Inquirer as any other of more Confequence could have been; but fome Body calling our Talker to another Part of the Room, the Inquirer told the next Man who fat by him, that Mr. fuch a one, who was just gone from him, used to wash his Head in cold Water every Morning; and so repeated almost Verbatim all that had been said to him. The Truth is, the Inquisitive are the Funnels of Conversation; they do not take in any thing for their own Use, but merely to pass it to another: They are the Channels thro' which all the Good and Evil that is spoken in Town are conveyed. Such as are offended at them, or think they fuffer by their Behaviour

haviour, may themselves mend that Inconvenience; for they are not a malicious People, and if you will supply them, you may contradict any thing they have said before by their own Mouths. A further Account of a thing is one of the gratefullest Goods that can arrive to them; and it is seldom that they are more particular than to say, The Town will have it, or, I have it from a good Hand: So that there is Room for the Town to know the Matter more particularly, and for a better Hand to contradict what was said by a

good one.

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I have not known this Humour more ridiculous than in a Father, who has been earneftly follicitous to have an Account how his Son has passed his leisure Hours; if it be in a Way thoroughly infignificant, there cannot be a greater Joy than an inquirer discoversin feeing him follow fo hopefully his own Steps: But this Humour among Men is most pleafant when they are faying fomething which is not wholly proper for a third Person to hear, and yet is in it felf indifferent. The other Day there came in a well-dreffed young Fel-low, and two Gentlemen of this Species immediately fell a whispering his Pedigree. I could over-hear, by Breaks, She was his Aunt; then an Answer, Ay, she was of the Mother's Side: Then again in a little lower Voice, His Father wore generally a darker Wig: Answer, Not much. But this Gentleman wears higher Heels to his Shooes. AS

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AS the Inquisitive, in my Opinion, are fuch meerly from a Vacancy in their own Imaginations, there is nothing, methinks, fo dangerous as to communicate Secrets to them: for the same Temper of Inquiry makes them as impertinently communicative: But no Man though he converses with them need put himself in their Power, for they will be contented with Matters of less Moment as When there is full Fewel enough, no Matter what it is — Thus the Ends of Sentences in the News Papers, as This wants Confirmation, This occasions many Speculations, And Time will discover the Event, are read by them, and considered not as meer Expletives.

ONE may fee now and then this Humour accompanied with an infatiable Defire of knowing what passes, without turning it to any Use in the World but meerly their own Entertainment. A Mind which is gratified this Way is adapted to Humour and Pleasantry, and formed for an unconcerned Charaeter in the World; and like my felf to be a This Curiofity, without meer Spectator. Malice or Self-Interest, lays up in the Imagination a Magazine of Circumstances which cannot but entertain when they are produced in Conversation. If one were to know from the Man of the first Quality to the meanest Servant, the different Intrigues, Sentiments, Pleasures and Interests of Mankind, would it not be the most pleasing Entertainment imaginable Nº 228. The SPECTATOR. 3:

ginable to enjoy so constant a Farce, as the observing Mankind much more different from themselves in their secret Thoughts and publick Actions, than in their Night-Caps and long Periwiggs?

Mr. SPECTATOR,

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PLUTARCH tells us, that Caius Graccbus, the Roman, was frequently hurried by his Passion into so loud and tumultuous a Way of speaking, and so strained
his Voice, as not to be able to proceed. To
remedy this Excess, he had an ingenious
Servant, by Name Licinius, always attending him with a Pitch Pipe, or Instrument,
to regulate the Voice; who, whenever he
heard his Master begin to be high, immediately touched a soft Note; at which, 'tis
faid, Caius would presently abate and grow

calm.
UPON recollecting this Story, I have frequently wondered that this useful Instrument should have been so long discontinued; ed; especially since we find that this good. Office of Licinius has preserved his Memory for many hundred Years, which, methinks, should have encouraged some one to have revived it, if not for the publick. Good, yet for his own Credit. It may be objected, that our loud Talkers are so fond of their own Noise, that they would not take it well to be checked by their Servants: But granting this to be true, surely any of their Hearers

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Hearers have a very good Title to play a fost Note in their own Defence. fhort, no Licinius appearing, and the Noise encrealing, I was refolved to give this late long Vacation to the Good of my Country; and I have at length, by the Affistance of an ingenious Artist, (who works to the Royal Society) almost compleated my Defign, and shall be ready in a short Time to furnish the Publick with what Number of these Instruments they please, either to lodge at Coffee-houses, or carry for their own private Use. In the mean Time I shall pay that Respect to several Gentlemen who I know will be in Danger of offending against this Instrument, to give them Notice of it by private Letters, in which I hall only write, Get a Licinius.

that I must not conclude without desiring you to accept one of these Pipes, which shall be lest for you with Buckley; and which

I hope will be ferviceable to you, fince as you are filent your felf, you are most open

to the Infults of the Noify.

I am, Sir, &c. W. B.

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I had almost forgot to inform you, that as an Improvement in this instrument there will be a particular Note which I call a Hush-note; and this is to be made use of against a long Story, Swearing, Obserneness, and the like.

ch-14 Thursday,

Nº 229. Thursday, November 22.

Vivuntque commissi calores

Eolia fidibus puella.

Hor.

Antiquity which are still to be seen at Rome, there is the Trunc of a Statue which has lost the Arms, Legs and Head, but discovers such an exquisite Workmanship in what remains of it, that Michael Angelo declared he had learned his whole Art from it. Indeed he studied it so attentively, that he made most of his Statues, and even his Pictures in that gusto, to make use of the Italian Phrase; for which reason this maimed Statue is still called Michael Angelo's School.

A Fragment of Sappho, which I delign for the Subject of this Paper, is in as great Reputation among the Poets and Criticks, as the mutilated Figure above-mentioned is among the Statuaries and Painters. Several of our Country-men, and Mr. Dryden in particular, seem very often to have copied after it in their Dramatick Writings, and in their Po-

ems upon Love.

WHATEVER might have been the Occasion of this Ode, the English Reader Vol. III. Z will

will enter into the Beauties of it, if he supposes it to have been written in the Person of a Lover sitting by his Mistress. I shall set to view three different Copies of this beautiful Original. The first is a Translation by Catullus, the second by Monsieur Boileau, and the last by a Gentleman, whose Translation of the Hymn to Venus has been so deservedly admired.

Ad LESBIAM.

Ille mi par esse deo videtur,
Ille si fas ost, superare divos,
Qui sedens adversus identidem te,
Spectat, & audit
Dulce ridentem, misero quod omnis
Eripit sensus mihi: nam simul te
Lesbia adspexi, nihil est super mi
Quod loquar amens.
Lingua sed torpet. tenuis sub artus
Flamma dimanat, sonitu suopte
Tinniunt aures. gemina teguntur

MY Learned Reader will know very well the Reason why one of these Verses is Printed in Roman Letter; and if he compares this Translation with the Original, will find that the three first Stanza's are rendered almost Word for Word, and not only with the same Elegance, but with the same short Turn of Expression which is so remarkable in the Greek, and so peculiar to the Sapphick Ode.

Lumina nocte.

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I cannot imagine for what reason Madam Dacier has told us that this Ode of Sappho is preserved entire in Longinus, since it is manifest to any one who looks into that Author's Quotation of it, that there must at least have been another Stanza, which is not transmitted to us.

THE second Translation of this Fragment which I shall here cite, is that of Monsieur Boileau's.

Heureux! qui prés de toi, pour toi seule soupire: Qui jouit du plaisir de t'entendre parler: Qui te voit quelquesois doucement lui sourire. Les Dieux, dans son bonbeur, peuvent-ils l' [égaler?

Je sens de veine en veine une subtile flamme Courir par tout mon corps, si-tost que je te vois: Et dans les doux transports, où s'egare mon ame, Je ne sçaurois trouver de langue, ni de voix.

Un nuage confus se répand sur ma vue, Jen'entens plus, je tombe en de douces langueurs; Et passe, sans haleine, interdite, esperdue, Un frisson me saisse, je tremble, je me meurs.

THE Reader will see that this is rather an Imitation than a Translation. The Circumstances do not lie so thick together, and sollow one another with that Vehemence and Emotion as in the Original. In short, Monsieur Boileau has given us all the Poetry, but not all the Passion of this samous Fragment.

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I shall in the last Place present my Reader with the English Translation.

I

Blest as th' Immortal Gods is he, The Youth who fondly sits by thee, And hears and sees thee all the while Softly speak and sweetly smile.

II.

'Twas this depriv'd my Soul of Rest, And rais'd such Tumults in my Breast; For while I gaz'd, in Transport tost, My Breath was gone, my Voice was lost:

III.

My Bosom glow'd; the subtle Flame Ran quick thro' all my vital Frame; O'er my dim Eyes a Darkness hung; My Ears with hollow Murmurs rung:

IV

In dewy Damps my Limbs were chill'd; My Blood with gentle Horrours thrill'd; My feeble Pulse forgot to play; I fainted, sunk, and dy'd away.

INSTEAD of giving any Character of this last Translation, I shall defire my Learned Reader to look into the Criticisms which Longinus has made upon the Original. By that means he will know to which of the Translations he ought to give the Preserence.

I shall only add, that this Translation is written in the very Spirit of Sappho, and as near the Greek as the Genius of our Language will

possibly fuffer.

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By

LONGINUS has observed, that this Description of Love in Sappho is an exact Copy of Nature, and that all the Circumstances, which follow one another in fuch an hurry of Sentiments, notwithstanding they appear repugnant to each other, are really fuch as happen in the Phrenzies of Love.

I wonder that not one of the Criticks or E. ditors, through whose Hands this Ode has passed, has taken occasion from it to mention a Circumstance related by Plutarch. That Author in the Famous Story of Antiochus, who fell in Love with Stratonice, his Mother-in-law, and (not daring to discover his Passion) pretended to be confined to his Bed by Sickness, tells us, that Erafistratus, the Physician, found out the Nature of his Distemper by those Symptoms of Love which he had learnt from Sappho's Writings. Stratonice was in the Room of the Love-fick Prince, when these Symptoms discovered themselves to his Physician; and it is probable that they were not very different from those which Sappho here describes in a Lover fitting by his Mistress. This Story of Antiochus is so well known, that I need not add the Sequel of it, which has no Relation to my present subject.

Friday,

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Nº 230. Friday, November 23.

Homines ad Deos nulla re propius accedunt, quam falutem Hominibus dando.

TUMAN Nature appears a very deformed, or a very beautiful Object, according to the different Lights in which it is view'd. When we see Men of inflamed Pasfions, or of wicked Defigns, tearing one another to Pieces by open Violence, or undermining each other by fecret Treachery; when we observe base and narrow Ends pursued by ignominious and dishonest Means; when we behold Men mix'd in Society as if it were for the Destruction of it; we are even ashamed of our Species, and out of Humour with our own Being: But in another Light, when we behold them mild, good, and benevolent, full of a generous Regard for the publick Prosperity, compassionating each other's Distresses and relieving each other's Wants, we can hardly believe they are Creatures of the fame Kind. In this View they appear Gods to each other, in the Exercise of the noblest Power, that of doing Good; and the greatest Compliment we have ever been able to make to our own Being, has been by calling this Difposition of Mind Humanity. We cannot but observe a Pleasure arising in our own Breast upon n-

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upon the feeing or hearing of a generous Action, even when we are wholly difinterested in it. I cannot give a more proper Instance of this, than by a Letter from Pliny, in which he recommends a Friend in the most handfome Manner; and, methinks, it would be a great Pleasure to know the Success of this Epistle, though each Party concerned in it has been so many hundred Years in his Grave.

To MAXIMUS.

WHAT I should gladly do for any Friend of yours, I think I may now with Confidence request for a Friend of mine. Arrianus Maturius is the most considerable Man of his Country; when I call him "fo, I do not speak with Relation to his For-' tune, though that is very plentiful, but to his Integrity, Justice, Gravity and Prudence; his Advice is useful to me in Business, and his Judgment in Matters of Learning: His ' Fidelity, Truth, and good Understanding, ' are very great; besides this, he loves me ' as you do, than which I cannot fay any thing that fignifies a warmer Affection. He has 'nothing that's afpiring; and tho' he might rife to the highest Order of Nobility, he keeps himself in an inferiour Rank; yet I ' think my felf bound to use my Endeavours ' to serve and promote him; and would there-' fore find the Means of adding fomething to his Honours while he neither expects nor knows it, nay though he should refuse it. Somc-

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Something, in short, I would have for him

that may be honourable, but not trouble-

fome; and I entreat that you will procure

him the first thing of this Kind that offers, by which you will not only oblige me, but

him also; for though he does not covet it, I

know he will be as grateful in acknowledging your Favour as if he had asked it.

Mr. SPECTATOR,

THE Reflections in fome of your Papers on the fervile Manner of Education

now in use, have given Birth to an Ambition, which unless you discountenance it,

will, I doubt, engage me in a very difficult,

tho' not ungrateful Adventure. I am about to undertake for the Sake of the British

Youth, to instruct them in such a Manner,

that the most dangerous Page in Virgil or

Homer may be read by them with much

Pleasure, and with perfect Safety to their

· Persons

* COULD I prevail so far as to be honoured with the Protection of some sew of them,
(for I am not Heroe enough to rescue many) my Design is to retire with them to an
agreeable Solitude; tho' within the Neighbourhood of a City, for the Convenience
of their being instructed in Musick, Dancing,
Drawing, Designing, or any other such Accomplishments, which it is conceived may
make as proper Diversions for them, and
almost as pleasant, as the little fordid Games
which dirty School-boys are so much delighted

No 230. The SPECTATOR. e lighted with. It may eafily be imagined how fuch a pretty Society, converfing with one beneath themselves, and sometimes admitted as perhaps not unentertaining Par-' ties amongst better Company, commended and carefied for their little Performances, and turned by fuch Conversations to a cer-' tain Gallantry of Soul, might be brought early acquainted with some of the most polite English Writers. This having given them some tolerable Taste of Books, they would make themselves Masters of the Latin Tongue by Methods far easier than ' those in Lilly, with as little Difficulty or Reluctance as young Ladies learn to speak French or to fing Italian Opera's. When they had advanced thus far, it would be Time to form their Tafte fomething more exactly: One that had any true Relish of fine Writing, might with great Pleafure, both to himself and them, run over together with them the best Roman Historians, Poets, and Orators, and point out their more remarkable Beauties; give them a short Scheme of Chronology, a little View of Geography, Medals, Astronomy, or what else might best feed the busie inquisitive Humour fo natural to that Age. Such of them as had the least Spark of Genius, when it was once awakened by the shining Thoughts and great Sentiments of those ad-

' mired Writers, could not, I believe, be

f eafily with-held from attempting that more

difficult Sister Language, whose exalted

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Beauties they would have heard fo often celebrated as the Pride and Wonder of the whole learned World. In the mean while it would be requifite to exercise their Stile ' in writing any light Pieces that ask more of Fancy than of Judgment; and that fre-quently in their native Language, which every one methinks should be most concerned to cultivate, especially Letters in which a Gentleman must have so frequent Occafions to distinguish himself. A Set of genteel good-natur'd Youths fallen into fuch a Manner of Life, would form almost a little Academy, and doubtless prove no such contemptible Companions, as might not often tempt a wifer Man to mingle himfelf in their Diversions, and draw them into fuch ferious Sports as might prove nothing ' less instructing than the gravest Lessons: I doubt not but it might be made some of their favourite Plays, to contend which of them should recite a beautiful Part of a Poem or Oration most gracefully, or sometimes to join in acting a Scene of Terence, Sophocles, or our own Shakespear. The · Cause of Milo might again be pleaded before more favourable Judges, Cafar a fecond Time be taught to tremble, and aonother Race of Athenians be afresh enraged at the Ambition of another Philip. Amidst these noble Amusements we could s hope to fee the early Dawnings of their Imagination daily brighten into Sense, their

Deamin

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Innocence improve into Virtue, and their

unexperienc'd Good-nature directed to a

generous Love of their Country.

Sept 14 Tam; &c.

Nº 231. Saturday, November 24.

O Pudor! O Pietas! .

Mart.

L have lately received from my Correfpondents, I met with the following one, which is written with fuch a Spirit of Politeness, that I could not but be very much pleafed with it my felf, and question not but it will be as acceptable to the Reader.

Mr. SPECTATOR,

YOU, who are no Stranger to Publick Assemblies, cannot but have observed

the Awe they often strike on such as are ob-

liged to exert any Talent before them.
This is a fort of Elegant Distress, to which

'ingenuous Minds are the most liable, and

may therefore deferve fome Remarks in

your Paper. Many a brave Fellow, who has put his Enemy to Flight in the Field,

has been in the utmost Disorder upon ma-

' king a Speech before a Body of his Friends

at home: One would think there was fome

kind of Fascination in the Eyes of a large

'Circle of People, when darting all together upon

upon one Person. I have seen a new Actor in a Tragedy fo bound up by it as to be fcarce able to speak or move, and have expected he would have died above three Acts before the Dagger or Cup of Poison were brought in. It would not be amifs, if fuch an one were at first introduced as a Ghost, or a Statue, till he recovered his Spirits, and grew fit for some living Part. AS this fudden Defertion of ones-felf ' shews a Diffidence, which is not displeafing, it implies at the same time the greatest Respect to an Audience that can be. It is a fort of Mute Eloquence, which pleads for their Favour much better than Words. could do; and we find their Generofity aturally moved to support those who are in fo much Perplexity to entertain them. I was extreamly pleafed with a late Instance of this kind at the Opera of Almahide, in the Encouragement given to a young Sine ger, whose more than ordinary Concern on her First Appearance, recommended her ono less than her agreeable Voice, and just Performance. Meer Bashfulness, without Merit, is awkward; and Merit, without · Modesty, insolent: But Modest Merit has a double Claim to Acceptance, and generally meets with as many Patrons as Be-· holders.

I am, &c.

IT is impossible that a Person should exert himself to Advantage in an Assembly, where

whether it be his part either to fing or speak, who lies under too great Oppressions of Modefty. I remember, upon talking with a Friend of mine concerning the force of Pronunciation, our Discourse led us into the Enumeration of the feveral Organs of Speech, which an Orator ought to have in Perfection. as the Tongue, the Teeth, the Lips, the Nose, the Palate, and the Wind-pipe. Upon which, fays my Friend, you have omitted the most material Organ of them all, and that is the Forehead.

BUT notwithstanding an Excess of Modesty obstructs the Tongue, and renders it unfit for its Offices, a due Proportion of it is thought fo requisite to an Orator, that Rhetoricians have recommended it to their Disciples as a Particular in their Art. Cicero tells us, that he never liked an Orator, who did not appear in some little Confusion at the beginning of his Speech, and confesses that he himself never entered upon an Oration without trembling and concern. It is indeed a kind of Deference which is due to a great Assembly, and seldom fails to raise a Benevolence in the Audience towards the Person who speaks. My Correspondent has taken notice, that the bravest Men often appear timorous on these Occasions; as indeed we may observe that there is generally no Creature more impudent than a Coward,

Lingua melior sed frigida bello Dextera-

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A bold Tongue, and a feeble Arm, are the Qualifications of Drances in Virgil; as Homer, to express a Man both timorous and fawcy, makes use of a kind of Point, which is very rarely to be met with in his Writings; namely, that he had the Eyes of a Dog, but the Heart of a Deer.

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A just and reasonable Modesty does not only recommend Eloquence, but fets off every great Talent which a Man can be poffessed of. It heightens all the Virtues which it accompanies; like the Shades in Paintings, it raises and rounds every Figure, and makes the Colours more beautiful, tho' not fo gla-

ring as they would be without it.

MODESTY is not only an Ornament, but alfoa Guard to Virtue. It is a kind of quick and delicate feeling in the Soul, which makes her shrink and withdraw herfelf from everything that has Danger in it. It is fuch an exquisite Sensibility as warns her to shun the first appearance of every thing which is hurtful.

I cannot at present recollect either the Place or Time of what I am going to mention; but I have read somewhere in the Hi-Story of Ancient Greece, that the Women of the Country were feiz'd with an unaccountable Melancholy, which disposed several of them to make away with themselves. The Senate, after having tryed many Expedients to prevent this Self-Murder, which was fo frequent among them, Published an Edict, that if any Woman whatever should lay violent Hands upon her felf, her Corps should

be exposed Naked in the Street, and dragged about the City in the most publick manner. This Edict immediately put a stop to the Practice which was before to common. We may fee in this Instance the Strength of Female Modesty, which was able to overcome the Violence even of Madness and Despair. The Fear of Shame in the Fair Sex, was in those Days more prevalent than that of Death.

IF Modelty has so great an Influence over our Actions, and is in many cases so impregnable a Fence to Virtue; what can more undermine Morality than that Politeness which reigns among the unthinking part of Mankind, and treats as unfashionable the most ingenuous part of our Behaviour; which recommends Impudence as Good-Breeding, and keeps a Man always in Countenance, not bebecause he is Innocent, but because he is

Shameless.

SENECA thought Modesty so great a Check to Vice, that he prescribes to us the Practice of it in Secret, and advises us to raise it in our felves upon imaginary Occasions, when fuch as are real do not offer themselves: for this is the Meaning of his Precept, that when we are by our felves, and in our greatest Solitudes, we should fancy that Cato stands before us, and fees every thing we do. In fhort, if you banish Modesty out of the World, the carries away with her half the Virtue that is in it.

AFTER these Reflections on Modesty, as it is a Virtue, I must observe, that there is a

vicious

vicious Modesty, which justly deserves to be ridiculed, and which those Persons very often discover, who value themselves most upon a well-bred Confidence. This happens when a Man is ashamed to act up to his Reafon, and would not upon any Confideration be surprized in the Practice of those Duties, for the Performance of which he was fent into the World. Many an Impudent Libertine would blush to be caught in a serious Discourfe, and would scarce be able to shew his Head, after having disclosed a Religious Thought. Decency of Behaviour, all outward Show of Virtue, and Abhorrence of Vice, are carefully avoided by this Sett of shamefaced People, as what would disparage their gayety of Temper, and infallibly bring them to Dishonour. This is such a Poorness of Spirit, fuch a despicable Cowardice, such a degenerate abject State of Mind, as one would think Human Nature incapable of, did we not meet with frequent Instances of it in ordinary Conversation.

THERE is another kind of Vicious Modesty which makes a Man ashamed of his Perfon, his Birth, his Profession, his Poverty, or the like Missortunes, which it was not in his Choice to prevent, and is not in his Power to rectifie. If a Man appears ridiculous by any of the aforementioned Circumstances, he becomes much more so by being out of Countenance for them. They should rather give him occasion to exert a noble Spirit, and to palliate those Impersections which are not in

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his Tower, by those Perfections which are; or to use a very witty Allusion of an eminent Author, he should imitate Cafar, who because his Head was bald, covered that Defect with Laurels.

Nº 232. Monday, November 26.

Nibit largiando gloriam aceptus est. Sallust.

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AY wife and good Friend Sir ANDREW FREEPORT divides himself almost equally between the Town and the Country: His Time in Town is given up to the Publick and the Management of his private Fortune; and after every three or four Days spent in this Manner, he retires for as many to his Seat within a few Miles of the Town, to the Enjoyment of himself, his Family, and his Thus Buliness and Pleasure, or rather, in Sir Andrew, Labour and Rest, re-commend each other: They take their Turns with fo quick a Vicisfitude, that neither becomes a Habir, or takes Possession of the whole Man; nor is it possible he should be furfeited with either. I often fee him at our Club in good Humour, and yet fometimes too with an Air of Care in his Looks: But in his Country Retreat he is always unbent, and such a Companion as I could defire; and VOL. III.

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therefore I feldom fail to make one with him

when he is pleased to invite me.

THE other Day, as foon as we were got into his Chariot, two or three Beggars on each fide hung upon the Doors, and follicited our Charity with the usual Rhetoric of a fick Wife or Husband at Home, three or four helpless little Children all starving with Cold and Hunger. We were forc'd to part with fome Money to get rid of their Importunity; and then we proceeded on our Journey with the Bleffings and Acclamations of these People.

WELL then, fays Sir Andrew, we go off with the Prayers and good Wishes of

the Beggars, and perhaps too our Healths

will be drank at the next Ale-House: So · all we shall be able to value our selves upon,

is, that we have promoted the Trade of

the Victualler, and the Excises of the Go-

vernment. But how few Ounces of Wooll

do we fee upon the Backs of those poor Creatures? And when they shall next fall

in our Way, they will hardly be better

dreft; they must always live in Rags to

· look like Objects of Compassion. If their

Families too are fuch as they are repre-

fented, 'tis certain they cannot be better

cloathed, and must be a great deal worle

fed: One would think Potatoes should be

e all their Bread, and their Drink the pure

* Element; and then what goodly Customers

are the Farmers like to have for their Wooll,

Corn and Cattel? Such Customers and fuch

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'a Consumption cannot chuse but advance the landed Interest, and hold up the Rents of the Gendeman.

BUT of all Men living, we Merchants. who live by Buying and Selling, ought never to encourage Beggars. The Goods which we export are indeed the Product of the Lands, but much the greatest Part of their Value is the Labour of the People: But how much of these Peoples Labour ' shall we export, whilst we hire them to sit 'still? The very Alms they receive from us, are the Wages of Idleness. I have often thought that no Man should be permitted to take Relief from the Parish, or to ask it in the Street, till he has first purchas'd as much as possible of his own Livelihood by the Labour of his own Hands; and then the Publick ought only to be tax'd to make good the Deficiency. If this Rule was strictly observed, we should see every where fuch a Multitude of new Labourers. ' would in all Probability reduce the Prices of all our Manufactures. It is the very Life of Merchandise to buy cheap and sell dear. 'The Merchant ought to make his Out-fet as cheap as possible, that he may find the greater Profit upon his Returns; and nothing will enable him to do this like the Reduction of the Price of Labour upon all This too would be the our Manufactures. ready Way to increase the Number of our foreign Markets: The Abatement of the

Price of the Manufacture would pay for

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the Carriage of it to more distant Countries; and this Consequence would be equally be-

neficial both to the landed and trading
 Interests. As fo great an Addition of

labouring Hands would produce this happy Consequence both to the Merchant

and the Gentleman; our Liberality to common Beggars, and every other Ob-

· struction to the Increase of Labourers, must

be equally pernicious to both.

SIR Andrew then went on to affirm, That the Reduction of the Prices of our Manufactures by the Addition of fo many new Hands, would be no Inconvenience to any Man: But observing I was something startled at the Assertion, he made a short Pause, and then resumed the Discourse. It may seem, says he, a Paradox, that the Price of Labour should be reduced without an Abatement of Wages, or that Wages can be abated without any Inconvenience to the Labourer; and yet nothing is more certain than

that both those things may happen. The Wages of the Labourers make the greatest

Part of the Price of every thing that is useful; and if in Proportion with the Wages

the Prices of all other things shall be abated, every Labourer with less Wages would

be still able to purchase as many Necessaries of Life, where then would be the Inconve-

nience? But the Price of Labour may be

reduced by the Addition of more Hands

to a Manufacture, and yet the Wages of Persons remain as high as ever. The admi-

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rable Sir William Petty has given Examples of this in some of his Writings: One of them, as I remember, is that of a Watch, which I shall endeavour to explain so as ' shall suit my present Purpose. It is certain that a fingle Watch could not be made fo cheap in Proportion by one only Man, as a hundred Watches by a hundred; for as there is vast Variety in the Work, no one Person could equally suit himself to all the Parts of it; the Manufacture would be tedious, and at last but clumfily performed: But if an hundred Watches were to be made by a hundred Men, the Cafes may be affigned to one, the Dials to another, the Wheels to another, the Springs to another, ' and every other Part to a proper Artist; ' as there would be no need of perplexing a-'ny one Person with too much Variety, every one would be able to perform his fingle Part with greater Skill and Expedition ; and the hundred Watches would be finished 'in one fourth Part of the Time of the first one, and every one of them at one-fourth Part of the Cost, though the Wages of every Man were equal. The Reduction of the Price of the Manufacture would increase the Demand of it, all the same Hands would be still employed and as well paid, fame Rule will hold in the Cloathing, the Shipping, and all the other Trades whatfoever. And thus an Addition of Hands to our Manufactures will only reduce the Price of them; the Labourer will still have A 4 3

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s as much Wages, and will confequently be

enabled to purchase more Conveniencies of Life; fo that every Interest in the Nation

would receive a Benefit from an Increase of

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our working People.

BESIDES, I fee no Occasion for this · Charity to common Beggars, fince every Beg-

gar is an Inhabitant of a Parish, and every Parish is taxed to the Maintenance of their

own Poor. For my own Part, I cannot be

e mightily pleas'd with the Laws which have

done this, which have provided better to feed than employ the Poor. We have a Tra-

dition from our Forefathers, that after the

first of those Laws was made, they were in-

' fulted with that famous Song,

Hang Sorrow, and cast away Care, The Parish is bound to find us, &c.

And if we will be so good-natured as to maintain them without Work, they can do

ono less in Return than sing us The merry Beggars.

WHAT then? am I against all Acts of

· Charity? God forbid! I know of no Virtue in the Gospel that is in more pathetical

Expressions recommended to our Practice.

I was bungry and you gave me no Meat, thir-

fly and you gave me no Drink; naked and

· you cloathed me not, a Stranger and you took " me not in ; sick and in Prison and you vi-

fited me not. Our Bleffed Saviour treats the

· Exercise or Neglect of Charity towards a

poor Man, as the Performance or Breach

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of this Duty towards himself. I shall endeavour to obey the Will of my Lord and Master. And therefore if an industrious Man shall submit to the hardest Labour and coarfest Fare, rather than endure the ' Shame of taking Relief from the Parish or saking it in the Street, this is the Hungry, the Thirsty, the Naked; and I ought to believe if any Man is come hither for Shelter against Persecution or Oppression, this is the Stranger, and I ought to take him in. If any Countryman of our own is fallen into the Hands of Infidels, and lives in a State of miserable Captivity, this is the Man in ! Prison, and I should contribute to his Ranfom. I ought to give to an Hospital of Invalids, to recover as many useful Subjects as I can; but I shall bestow none of my Bounties upon an Alms-house of idle People; ' and for the same Reason I should not think ' it a Reproach to me if I had with-held my 'Charity from those common Beggars. But we prescribe better Rules than we are able to practife; we are ashamed not to give into the mistaken Customs of our Country: But at the same Time I cannot but think it a Reproach worse than that of common Swearing, that the Idle and the Abandoned f are suffered in the Name of Heaven and all that is facred, to extort from christian and tender Minds a Supply to a profligate Way f of Life, that is always to be supported but Sch 14 Tuesday, pever relieved.

Nº 233. Tuesday, November 27.

Aut Dous ille malis bunimum mizescere discat. Virg.

I shall, in this Paper, discharge my self of the Promise I have made to the Publick, by obliging them with a Translation of the little Greek Manuscript, which is said to have been a Piece of those Records that were preserved in the Temple of Apollo, upon the Promontory of Leucate: It is a short History of the Lovers Leap, and is inscribed, An Account of Persons Male and Female, who offered up their Vows in the Temple of the Pythian Apollo, in the Forty sixth Olympiad, and leaped from the Promontory of Leucate into the Ionian Sea, in order to cure themselves of the Passion of Love.

as only mentioning the Name of the Lover who leaped, the Person he leaped for, and relating in short, that he was either cured, or killed, or maimed, by the Fall. It indeed gives the Names of so many who died by it, that it would have looked like a Bill of Mortality, had I translated it at full length; I have therefore made an Abridgment of it, and only extracted such particular Passages as have something extraordinary, either in the Case, or in the Cure, or in the Fate of the

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Person who is mentioned in it. After this hort Preface, take the Account as follows.

Battus, the Son of Menalcas the Sicilian, leaped for Bambyca the Musician: Got rid of his Pallion with the Loss of his Right Leg and Arm, which were broken in the Fall.

Melissa, in Love with Daphnis, very much

bruised, but escaped with Life:

Cynifca, the Wife of Eschines, being in Love with Lyous; and Eschines her Husband being in Love with Eurilla; (which had made this Married Couple very uneafie to one another for feveral Years) both the Husband and the Wife took the Leap by confent; they both of them escaped, and have fixed very happily together ever fince.

Larissa, a Virgin of Thessaly, deserted by Plexippus, after a Courtship of Three Years: She stood upon the Brow of the Promontory for fome time, and after having thrown down a Ring, a Bracelet, and a little Picture, with other Prefents which the had received from Plexippus, the threw her felf into the Sea,

and was taken up alive.

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N. B. Lariffa, before the leaped, made an Offering of a Silver Capid in the Temple of Apollo.

Simatha, in Love with Daphnis the Myn-

dian, perished in the Fall

Charixus, the Brother of Sappha, in Love with Rhodope the Courtezan, having front his whole Estate upon her, was advised by his Sifter to Leap in the beginning of his Amour, but would not hearken to her 'till he was reduced

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duced to his last Talent; being forsaken by Rhodope, at length resolved to take the Leap.

Perished in it.

Arideus, a beautiful Youth of Epirus, in Love with Praxinoe, the Wife of Thespis, escaped without Damage, saving only that two of his fore Teeth were struck out, and

his Nose a little flatted.

Cleara, a Widow of Ephefus, being inconfolable for the Death of her Husband, was resolved to take this Leap, in order to get rid of her Passion for his Memory; but being arrived at the Promontory', she there met with Dimmachus the Miletian, and after a short Conversation with him, laid aside the Thoughts of her Leap, and Married him in the Temple of Apollo.

N. B. Her Widow's Weeds are still to be feen hanging up in the Western Corner of

the Temple.

Olphis, the Fisherman, having received a Box on the Ear from Thestylis the Day before, and being determined to have no more to do with her, leaped, and escaped with Life.

Atalanta, an old Maid, whose Cruelty had several Years before driven two or three despairing Lovers to this Leap; being now in the Fifty fifth Year of her Age, and in Love with an Officer of Sparta. Broke her Neck in the Fall.

Hipparchus being passionately fond of his own Wife, who was Enamour'd of Bathyllus, leaped and died of his Fall; upon which his Wife married her Gallant

Wife married her Gallant.

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Tettyx, the Dancing-Master, in Love with Olympia, an Athenian Matron, threw him-felf from the Rock with great Agility, but was crippled in the Fall.

Diagoras, the Usurer, in Love with his Cook-Maid; he peeped several times over the Precipice, but his Heart misgiving him, he went back, and Married her that Evening.

Cinadus, after having entred his own Name in the Pythian Records, being asked the Name of the Person whom he leaped for, and being ashamed to discover it, he was set aside, and not suffered to Leap.

Eunica, a Maid of Paphos, aged Nineteen, in Love with Eurybates. Hurt in the Fall, but recovered.

N. B. This was her second time of Leap-

Hesperus, a young Man of Tarentum, in Love with his Master's Daughter. Drowned, the Boats not coming in soon enough to his Relief.

Sappho, the Lesbian, in Love with Phaon, arrived at the Temple of Apollo, habited like a Bride in Garments as white as Snow. She wore a Garland of Mirtle on her Head, and carried in her Hand the little Musical Instrument of her own Invention. After having Sung an Hymn to Apollo, she hung up her Garland on one side of his Altar, and her Harp on the other. She then tucked up her Vestments like a Spartan Virgin, and amidst thousands of Spectators, who were anxious for her Sasety, and offered up Vows for her Deliverance.

liverance, marched directly forwards to the utmost Summit of the Promontory, where after having repeated a Stanza of her own Verses, which we could not hear, she threw her felf off the Rock with fuch an Increpidity, as was never before observed in any who had attempted that dangerous Leap. Many, who were present, related, that they saw her fall into the Sea, from whence she never rose again; though there were others who affirmed, that she never came to the bottom of her Leap; but that the was changed into a Swan as she fell, and that they saw her hovering in the Air under that Shape. But whether or no the whiteness and fluttering of her Garments might not deceive those who looked upon her, or whether the might not really be Metamorphofed into that Musical and Melancholy Bird, is still a Doubt among the Lesbians.

Alcieus, the famous Lyrick Poet, who had for some time been passionately in Love with Sappho, arrived at the Promontory of Leucate that very Evening, in order to take the Leap upon her Account; but hearing that Sappho had been there before him, and that her Body could be no where found, he very generously lamented her Fall, and is said to have written his Hundred and twenty fifth Ode upon that Occasion

Leaped in this Olympiad 350.

Males	124
Females	126
Cured	120
Males	51
Females	69
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Nº 234. Wednesday, November 28.

Vellem in amicitia sua erravemus -

Hor.

TOU very often hear People, after a Story has been told with fome entertaining Circumstances, tell it over again with Particulars that destroy the Jest, but give Light into the Truth of the Narration. This fort of Veracity, though it is impertinent, has fomething amiable in it, because it proceeds from the Love of Truth even in frivolous Occasions. If such honest Amendments do not promise an agreeable Companion, they do a fincere Friend; for which Reason one thould allow them fo much of our Time, if we fall into their Company, as to fet us right in Matters that can do us no manner of Harm, whether the Facts be one Way or the other. Lies which are told out of Arrogance and Ostentation a Man should detect in his own Defence, because he should not be triumph'd over: Lies which are told out of Malice he should expose, both for his own Sake and that of the rest of Mankind, because every Man should rife against a common Enemy; but the officious Liar many have argued is to be excused, because it does some Man Good and no Man Hurt. The Man who made more than ordinary Speed from a Fight in which the

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the Athenians were beaten, and told them they had obtained a compleat Victory, and put the whole City into the utmost loy and Exultation, was checked by the Magistrates for his Falshood; but excused himself by faying, Oh Athenians! am I your Enemy because I gave ye two happy Days? This Fellow did to a whole People what an Acquaintance of mine does every Day he lives in some eminent Degree to particular Persons. He is ever lying People into good Humour, and as Plato faid it was allowable in Physicians to lie to their Patients to keep up their Spirits, I am half doubtful whether my Friend's Behaviour is not as excufable. His Manner is to express himself surprised at the chearful Countenance of a Man whom he observes diffident of himfelf; and generally by that Means makes his Lie a Truth. He will, as if he did not know any thing of the Circumstance, ask one whom he knows at Variance with another, what is the Meaning that Mr. fuch a one, naming his Adversary, does not applaud him with that Heartiness which formerly he has heard him? He faid indeed (continues he) I would rather have that Man for my Friend than any Man in England; but for an This melts the Person he talks to, who expected nothing but down-right Raillery from that Side. According as he fees his Practice succeed, he goes to the opposite Party and tells him, he cannot imagine how it happens that some People know one another to little; you spoke with so much Coldness

Coldness of a Gentleman who said more Good of you, than, let me tell you, any Man li-ving deserves. The Success of one of these Incidents was, that the next Time that one of the Adversaries spy'd the other, he hems after him in the publick Street; and they must crack a Bottle at the next Tavern, that used to turn out of the other's Way to avoid one another's Eye-shot. He will tell one Beauty she was commended by another, nay, he will fay she gave the Woman he speaks to the Preference in a Particular for which she her felf is admired. The pleasantest Confufion imaginable is made through the whole Town by my Friend's indirect Offices; you shall have a Visit returned after half a Year's Absence, and mutual Railing at each other every Day of that Time. They meet with a thousand Lamentations for so long a Separation, each Party naming her felf for the greater Delinquent, if the other can possibly be fo good as to forgive her, which she has no Reason in the World but from the Knowledge of her Goodness to hope for. Very often a whole Train of Railers of each Side tire their Horses in setting Matters right which they have faid during the War between the Parties, and a whole Circle of Acquaintance are put into a thousand pleasing Passions and Sentiments, instead of the Pangs of Anger, Envy, Detraction and Malice.

THE worst Evil I ever observed this Man's Falshood occasion, has been that he turned Detraction into Flattery: He is well skilled

in the Manners of the World, and by over-looking what Men really are, he grounds his Artifices upon what they have a Mind to be: Upon this Foundation, if two distant Friends are brought together, and the Cement seems to be weak, he never rests till he finds new Appearances to take off all Remains of Ill-Will; and that by new Misunderstandings they are thoroughly reconciled.

To the SPECTATOR.

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S I R, Devonshire, Nov. 14, 1,11.

THERE arrived in this Neighbourhood two Days ago one of your gay Gentlemen of the Town, who being attended at his Entry with a Servant of his own, befides a Countryman he had taken up for a Guide, excited the Curiofity of the Village to learn whence and what he might be. The Countryman (to whom they applied as most easie of Access) knew little more than that the Gentleman came from London to travel and fee Fashions, and was, as he heard fay, a Free-thinker: What Religion that might be, he could not tell, and for his own part, if they had not told him the Man was a Free-thinker, he should have gueffed, by his way of talking, he was little better than a Heathen; excepting only that he had been a good Gentleman to him, and made him drunk twice in one Day, over and above what they had bargain'd for. · I

I do not look upon the Simplicity of this, and feveral odd Enquiries with which I shall trouble you, to be wondered at, much less can I think that our Youths of fine Wit and enlarged Understandings have any Reafon to laugh. There is no necessity that every Squire in Great-Brittain should know what the Word Free-thinker stands for : but it were much to be wish'd, that they who value themselves upon that conceited 'Title were a little better instructed what it ought to stand for; and that they would ' not perswade themselves a Man is really and truly a Free-thinker in any tolerable Sense, merely by vertue of his being an Atheist, or an Infidel of any other Distinction. It ' may be doubted, with good Reason, whether there ever was in Nature a more ab-' ject, flavish, and bigotted Generation than the Tribe of Beaux Esprits, at present so prevailing in this Island. Their Pretention to be Free-thinkers, is no other than Rakes ' have to be Free-livers, and Savages to be Free-men; that is, they can think whatever they have a mind to, and give them-' felves up to whatever Conceit the Extravagancy of their Inclination, or their Fancy, · shall fuggest; they can think as wildly as they talk and act, and will not endure that their Wit should be controuled by such For-' mal Things as Decency and common Sense: Deduction, Coherence, Confistency, and all the Rules of Reason they accordingly Vor. III.

The SPECTATOR. Nº235. 370 disdain, as too precise and Mechanical for Men of a liberal Education. · THIS, as far as I could ever learn from their Writings, or my own Observation, is a true Account of a British Free-thinker. Our Visitant here, who gave Occasion to this Paper, has brought with him a New System of common Sense, the Particulars of which I am not yet acquainted with, but will lose no Opportunity of informing my felf whether it contain any thing worth Mr. Spectator's Notice. In the mean time, Sir, I cannot but think it would be for the good of Mankind, if you would take this Subject into your own Confideration, and convince the hopeful Youth of our Nation, that Licentiousness is not Freedom; or, if fuch a Paradox will not be understood, that 4 a Prejudice towards Atheism is not Impartiality. I am, SIR, Tour most bumble Servant, PHILONOUS. Nº 235. Thursday, November 20. - Populares Vincentem strepitus -Hor. HERE is nothing which lies more within the Province of a Spectator than Pub-

lick Shows and Diversions; and as among

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these there are none which can pretend to vie with those Elegant Entertainments that are exhibited in our Theatres, I think it particularly Incumbent on me to take Notice of every thing that is remarkable in such nume-

rous and refined Assemblies.

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IT is observed, that of late Years, there has been a certain Person in the Upper Gallery of the Play-house, who when he is pleafed with any thing that is acted upon the Stage, expresses his Approbation by a loud Knock upon the Benches, or the Wainfcot, which may be heard over the whole Theatre. This Person is commonly known by the Name of the Trunk-maker in the Opper-Gallery. Whether it be, that the Blow he gives on these Occasions resembles that which is often heard in the Shops of fuch Artizans, or that he was supposed to have been a real Trunk-maker, who after the finishing of his Day's Work, used to unbend his Mind at these Publick Diversions with his Hammer in his Hand, I cannot certainly tell. There are fome, I know, who have been foolish enough to imagine it is a Spirit which haunts the Upper-Gallery, and from time to time makes those strange Noises; and the rather, because he is observed to be louder than ordinary every time the Ghost of Hamlet appears. Others have reported, that it is a Dumb Man, who has cholen this way of uttering himself, when he is transported with any thing he sees or hears. Others will have it to be the Play-house Thundeter, that exerts himself after this manner in

The SPECTATOR. Nº 235.

the Upper-Gallery, when he has nothing to

do upon the Roof.

BUT having made it my business to get the best Information I cou'd in a matter of this Moment, I find that the Trunk-maker, as he is commonly called, is a large black Man, whom no body knows. He generally leans forward on a huge Oaken Plant with great Attention to every thing that passes upon the Stage. He is never feen to Smile; but upon hearing any thing that pleases him, he takes up his Staff with both Hands, and lays it upon the next piece of Timber that stands in his way with exceeding Vehemence: After which he composes himself in his former Posture, 'till fuch time as something new sets him again at Work.

IT has been observed his Blow is so well timed, that the most judicious Critick could never except against it. As soon as any shining Thought is expressed in the Poet, or any uncommon Grace appears in the Actor, he smites the Bench or Wainscot. If the Audience does not concur with him, he fmites a fecond time; and if the Audience is not yet awaked, looks round him with great Wrath, and repeats the Blow a third time, which never fails to produce the Clap. He fometimes lets the Audience begin the Clap of themselves, and at the Conclusion of their Applause ratifies it with a fingle Thwack.

HE is of fo great use to the Play-house, that it is faid a former Director of it, upon his not being able to pay his Attendance by

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reason of Sickness, kept one in Pay to officiate for him 'till fuch time as he recovered; but the Person so employed, tho he laid about him with incredible Violence, did it in fuch wrong Places, that the Audience foon found out it was not their old Friend the Trunk-maker.

IT has been remarked, that he has not yet exerted himself with Vigour this Season. He fometimes plies at the Opera; and upon Nicolini's first Appearance, was said to have demolished three Benches in the Fury of his Applause. He has broken half a dozen Oaken Plants upon Dogget, and seldom goes away from a Tragedy of Shakespear, without leaving the Wainfcot extreamly shattered.

THE Players do not only connive at this his obstreperous Approbation, but very chearfully repair at their own Cost whatever Damages he makes. They had once a Thought of erecting a kind of Wooden Anvil for his use, that should be made of a very sounding Plank, in order to render his Stroaks more deep and mellow; but as this might not have been distinguished from the Musick of a Kettle Drum, the Project was laid aside.

IN the mean while I cannot but take notice of the great use it is to an Audience, that a Person should thus preside over their Heads, like the Director of a Confort, in order to awaken their Attention, and beat Time to their Applauses. Or to raise my Simile, I have sometimes fancied the Trunk-maker in the Upper Gallery to be like Virgil's Ruler

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of the Winds, feated upon the Top of a Mountain, who, when he struck his Sceptre upon the side of it, roused an Hurricane, and set the whole Cavern in an Uproar.

IT is certain the Trunk-maker has faved many a good Play, and brought many a graceful Actor into Reputation, who would not otherwise have been taken notice of. It is very visible, as the Audience is not a little abashed, if they find themselves betrayed into a Clap, when their Friend in the Upper-Gallery does not come into it; fo the Actors do not value themselves upon the Clap, but regard it as a meer Brutum fulmen, or empty Noise, when it has not the Sound of the Oaken Plant in it. I know it has been given out by those who are Enemies to the Trunkmaker, that he has fometimes been bribed to be in the Interest of a bad Poet, or a vicious Player; but this is a Surmise, which has no Foundation; his Stroaks are always just, and his Admonitions seasonable; he does not deal about his Blows at Random, but always hits the right Nail upon the Head. The inexpreffible Force wherewith he lays them on, fufficiently shews the Evidence and Strength of his Conviction. His Zeal for a good Author is indeed outragious, and breaks down every Force and Partition, every Board and Plank, that stands within the Expression of his Applause.

AS I do not care for terminating my Thoughts in Barren Speculations, or in Reports of pure Matter of Fact, without draw-

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ing fomething from them for the Advantage of my Countrymen, I shall take the Liberty to make an humble Proposal, that whenever the Trunk-maker shall depart this Life, or whenever he shall have lost the Spring of his Arm by Sickness, Old Age, Infirmity, or the like, some able-bodied Critick should be advanced to this Post, and have a competent Salary settled on him for Life, to be furnished with Bamboos for Opera's, Crabtree-Cudgels for Comedies, and Oaken Plants for Tragedy, at the publick Expence. the End that this Place should always be disposed of, according to Merit, I would have none preferred to it, who has not given convincing Proofs, both of a found Judgment and a strong Arm, and who could not, upon Occasion, either knock down an Ox or write a Comment upon Horace's Art of Poetry. In short, I would have him a due Composition of Hercules and Apollo, and so rightly qualify'd for this important Office, that the Trunk-maker may not be missed by our Posterity.

Nº 236. Friday, November 30.

___ Dare Jura maritis.

Hor.

Mr. SPECTATOR,

YOU have not spoken in so direct a Manner upon the Subject of Marriage as that important Case deserves. It would not Bb4 be

The SPECTATOR. Nº 236. 376 be improper to observe, upon the Peculiarity in the Youth of Great Britain, of Railling and Laughing at that Institution; and when they fall into it, from a profligate Habit of Mind, being infensible of the · Satisfactions in that Way of Life, and treating their Wives with the most barbarous Difrespect. · PARTICULAR Circumstances and Cast of · Temper must teach a Man the Probability of ' mighty Uneafinesses in that State, (for unquestionably some there are whose very Difpositions are strangely averse to conjugal · Friendship;) but no one, I believe, is by his own natural Complexion prompted to teaze and torment another for no Reason but being e nearly allied to him: And can there be any thing more base, or serve to sink a Man so much below his own diftinguishing Chara-· Cteristick, (I mean Reason) than returning · Evil for Good in fo open a Manner, as that of treating an helpless Creature with Unskindness, who has had so good an Opinion of him as to believe what he faid relating to one of the greatest Concerns of Life, by delivering her Happiness in this World to his Care and Protection? Must not that Man be abandoned even to all Manner of Humanity, who can deceive a Woman with · Appearances of Affection and Kindness, for o no other End but to torment her with more · Eafe and Authority? Is any thing more un-· like a Gentleman, than when his Honour is engaged for the performing his Promises, Nº

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because nothing but that can oblige him to it, to become afterwards false to his Word, and be alone the Occasion of Misery to one whose Happiness he but lately pretended was dearer to him than his own? Ought such a one to be trusted in his common Affairs? or treated but as one whose Honesty

confisted only in his Incapacity of being o-

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· THERE is one Cause of this Usage no less abfurd than common, which takes Place among the more unthinking Men; and that is the Defire to appear to their Friends free and at Liberty, and without those Trammells they have fo much ridiculed: To as void this they fly into the other Extream, and grow Tyrants that they may feem Mafters. Because an uncontroulable Command of their own Actions is a certain Sign of entire Dominion, they won't fo much as ' recede from the Government even in one Muscle of their Faces. A kind Look they believe would be fawning, and a civil Anfwer yielding the Superiority. To this must ' we attribute an Austerity they betray in every Action: What but this can put a Man out of Humour in his Wife's Company, tho' he is fo diftinguishingly pleasant every where ' else? The Bitterness of his Replies and the 'Severity of his Frowns to the tenderest of Wives, clearly demonstrate, that an illgrounded Fear of being thought too fubmissive is at the Bottom of this, as I am willing to call it, affected Moroseness; but g much

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if it be fuch only, put on to convince his · Acquaintance of his entire Dominion, let

him take care of the Confequence, which

will be certain, and worse than the present

Evil; his feeming Indifference will by degrees grow into real Contempt, and if it

doth not wholly alienate the Affections of

his Wife for ever from him, make both him and her more miserable than if it really

did fo.

· HOWEVER inconfishent it may ape pear, to be thought a well-bred Person has ono small Share in this clownish Behaviour:

A Discourse therefore relating to Goodbreeding towards a loving and a tender

Wife would be of great use to this fort of Gentlemen. Could you but once convince

them, that to be civil at least is not beneath

the Character of a Gentleman, nor even

tender Affection, towards one who would

' make it reciprocal, betray any Softness or · Effeminacy that the most masculine Dispo-

' fition need be ashamed of; Could you satis-

· fie them of the Generofity of voluntary Ci-

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' vility, and the Greatness of Soul that is conspi-

cuous in Benevolence without immediateOb-

' ligations; Could you recommend to People's

· Practice the Saying of the Gentleman quoted in one of your Speculations, That he

thought it incumbent upon him to make the

'Inclinations of a Woman of Merit go along

with her Duty: Could you, I fay, perswade

these Men of the Beauty and Reasonable-

' ness of this fort of Behaviour, I have so « much Nº 236. The SPECTATOR.

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much Charity for some of them at least, to believe you would convince them of a thing they are only ashamed to allow: Besides, you would recommend that State in its trueft, and confequently its most agreeable Colours; and the Gentlemen who have for 'any Time been such professed Enemies to it, when Occasion should serve would return you their Thanks for affifting their Interest in prevailing over their Prejudices. Marriage in general would by this Means be a more easie and comfortable Condition; the Husband would be no where fo well fatisfied as in his own Parlour, nor the Wife fo pleasant as in the Company of her Husband; a Defire of being agreeable in the Lover would be increased in the Husband. and the Mittress be more amiable by becoming the Wife. Besides all which, I am apt to believe we should find the Race of Men grow wifer as their Progenitors grew kinder, and the Affection of the Parents would be conspicuous in the Wisdom of their Children; in short, Men would in egeneral be much better humoured than they s are, did not they so frequently exercise the worst Turns of their Temper where they ought to exert the best.

Mr. SPECTATOR,

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I Am a Woman who left the Admiration of this whole Town, to throw my felf (by Love of Wealth) into the Arms of a Fool. When I married him I sould have had

had any one of feveral Men of Sense who languished for me; but my Gase is just, I

believed my Superior Understanding would

form him into a tractable Creature. But alas my Spouse has Cunning and Suspicion,

the inseparable Companions of little Minds; and every Attempt I make to divert, by

putting on an agreeable Air, a fudden Chear-

fulness, or kind Behaviour, he looks upon

as the first Acts towards an Insurrection against his undeserved Dominion over me.

· Let every one who is still to chuse, and

hopes to govern a Fool, remember

TRISTISSA.

o not

ne Company Mr. SPECTATOR, St. Martins, Nov.25. HIS is to complain of an evil Practice which I think very well deserves a Redress, tho' you have not as yet taken any Notice of it: If you mention it in your · Paper, it may perhaps have a very good · Effect. What I mean is the Disturbance fome People give to others at Church, by their Repetition of the Prayers after the Minister, and that not only in the Prayers, but also the Absolution and the Commandments fare no better, which are in a particular Manner the Priest's Office: This I have known done in so audible a Manner, that fometimes their Voices have been as s loud as his. As little as you would think it, this is frequently done by People seemingly devout. This irreligious Inadvertency is a thing extreamly offensive; but I do

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onot recommend it as a thing I give you

Liberty to ridicule, but hope it may be a-

mended by the bare Mention. parties Publishers

ded from bilds may conside A. I Zah in their

Your very bumble Servant,

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them. in theto, the var Purluit of May

Nº 237. Saturday, December 1.

Visu carentem magna Pars Veri latet.

Senec. in OEdip.

T is very reasonable to believe, that part of the Pleasure which happy Minds shall enjoy in a future State, will arise from an enlarged Contemplation of the Divine Wifdom in the Government of the World, and a Discovery of the secret and amazing Steps of Providence, from the Beginning to the End of Time. Nothing feems to be an Entertainment more adapted to the Nature of Man, if we consider that Curiosity is one of the strongest and most lasting Appetites implanted in us, and that Admiration is one of our most pleasing Passions; and what a perperual Succession of Enjoyments will be afforded to both these, in a Scene so large and various as shall then be laid open to our View in the Society of Superior Sprits, Word

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who will perhaps joyn with us in so delight-

ful a Prospect.

IT is not impossible, on the contrary, that part of the Punishment of fuch as are excluded from Blifs may confift not only in their being denied this Privilege, but in having their Appetites at the same time vastly encreafed, without any Satisfaction afforded to them. In these, the vain Pursuit of Knowledge shall, perhaps, add to their Infelicity, and bewilder them in Labyrinths of Error, Darkness, Distraction, and Uncertainty of every thing but their own Evil State. ton has thus represented the fallen Angels reasoning together in a kind of Respite from their Torments, and creating to themselves a new Disquiet amidst their very Amusements; he could not properly have described the Sports of condemned Spirits, without that Cast of Horror and Melancholy he has so judiciously mingled with them.

Others apart sate on a Hill retir'd, In Thoughts more elevate, and reason'd high Of Providence, Fore-knowledge, Will, and Fate, Fixt Fate, Free-will, Fore-knowledge absolute, And sound no End, in wandring Mazes lost.

IN our present Condition, which is a middle State, our Minds are, as it were, chequered with Truth and Falshood; and as our Faculties are narrow and our Views impersed, it is impossible but our Curiosity must meet with many Repulses. The Business of Mankind in this Life being rather to act than to know. kno to t

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know, their Portion of Knowledge is dealt

to them accordingly.

FROM hence it is, that the Reason of the Inquisitive has so long been exercised with Dissiculties, in accounting for the promiscuous Distribution of Good and Evil to the Virtuous and the Wicked in this World. From hence come all those Pathetical Complaints of so many Tragical Events, which happen to the Wise and the Good; and of such surprizing Prosperity, which is often the Reward of the Guilty and the Foolish; that Reason is sometimes puzzled, and at a loss what to pronounce upon so mysterious a

Dispensation.

PLATO expresses his Abhorrence of some Fables of the Poets, which feem to reflect on the Gods as the Authors of Injustice; and lays it down as a Principle, that whatever is permitted so befal a Just Man, whether Poverty, Sickness, or any of those things which feem to be Evils, shall either in Life or Death conduce to his Good. My Reader will obferve how agreeable this Maxim is to what we find delivered by a greater Authority. Seneca has written a Discourse purposely on this Subject, in which he takes Pains, after the Doctrine of the Stoicks, to shew, that Adversity is not in it felf an Evil; and mentions a noble Saying of Demetrius, That nothing would be more Unhappy than a Man who had never known Affliction. He compares Prosperity to the Indulgence of a fond Mother to a Child, which often proves his Ruin: HIO!

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Ruin; but the Affection of the Divine Being to that of a Wise Father, who would have his Sons exercised with Labour, Disappointment and Pain, that they may gather Strength, and improve their Fortitude. On this Occasion the Philosopher rises into that celebrated Sentiment, that there is not on Earth a Spectacle more worthy for a Creator intent on his Works, than a brave Man superior to his Sufferings; to which he adds, that it must be a Pleasure to Jupiter himself to look down from Heaven, and see Cato amidst the Ruins of his Country preserving his Integrity.

THIS Thought will appear yet more reafonable, if we consider Human Life as a State of Probation, and Adversity as the Post of Honour in it, assigned often to the best

and most felect Spirits. 114 . 25 a most

BUT what I would chiefly infift on here, is, that we are not at prefent in a proper Situation to judge of the Counfels by which Providence acts, fince but little arrives at our Knowledge, and even that little we difcern imperfectly; or, according to the elegant Figure in Holy Writ, we fee but in part, and as in a Glass darkly. Since Providence therefore in its OEconomy regards the whole System of Time and Things together, we cannot discover the beautiful Connexions between Incidents which lye widely feparated in Time, and by losing so many Links of the Chain, our Reasonings become broken and imperfect. Thus those Parts in the Moral n

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Moral World which have not an absolute, may yet have a relative Beauty, in respect of some other Parts concealed from us, but of pen to his Eye before whom Past, Present and To come, are set together in one Point of View; and those Events, the Permission of which seems now to accuse his Goodness, may in the Consummation of Things, both magnifie his Goodness, and exalt his Wisdom. And this is enough to check our Presumption, since it is in vain to apply our Measures of Regularity to Matters of which we know neither the Antecedents nor the Consequents, the Beginning nor the End.

I shall relieve my Readers from this abstracted Thought, by relating here a Jewish Tradition concerning Moses, which seems to be a kind of Parable, illustrating what I have last mentioned. That great Prophet, it is faid, was called up by a Voice from Heaven to the Top of a Mountain; where, in a Conference with the Supreme Being, he was permitted to propose to him some Questions concerning his Administration of the Universe. In the midst of this Divine Conference he was commanded to look down on the Plain below. At the Foot of the Mountain there issued out a clear Spring of Water, at which a Soldier alighted from his Horfe to Drink. He was no fooner gone than a little Boy came to the same Place, and finding a Purse of Gold which the Soldier had dropped, took it up and went away with it. Immediately after this came an Infirm old Man, VOL. III.

Man, weary with Age and Travelling, and having quenched his Thirst, fat down to rest himself by the side of the Spring. The Soldier missing his Purse returns to search for it, and demands it of the old Man, who affirms he had not feen it, and appeals to Heaven in witness of his Innocence. The Soldier not believing his Protestations, kills him. Moses fell on his Face with Horror and Amazement, when the Divine Voice thus prevented his Expostulation, Be not furprised, Moses, nor ask why the Judge of the whole Earth hath suffered this thing to come to pass; the Child is the Occasion that the Blood of the old Man is spilt; but know, that the old Man whom thou fawest was the Murderer of that Child's Father. To rating what I have

No 238. Monday, December 3.

Nequicquam populo bibulas donaveris Aures,

Respue quod non es Persius, Sat. 4.

MONG all the Diseases of the Mind there is not one more epidemical or more pernicious than the Love of Flattery. For as where the Juices of the Body are prepared to receive a malignant Influence, there the Disease rages with most Violence; so, in this Distemper of the Mind, where there is ever a Propensity and Inclination to suck in the

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ties wer the Poison, it cannot be but that the whole Order of reasonable Action must be overturn-ned; for, like Musick, it

That not one Arrow can Resistance find.

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First we flatter our selves, and then the Flattery of others is sure of Success. It awakens our Self-Love within, a Party which is ever ready to revolt from our better Judgment, and joyn the Enemy without. Hence it is, that the Profusion of Favours we so often see poured upon the Parasite, are represented to us by our Self-Love; as Justice done to the Man so agreeably, reconciles us to our selves. When we are overcome by such soft Insinuations and ensnaring Compliances, we gladly recompense the Artisices are made Use of to blind our Reason, and which triumph over the Weaknesses of our Temper and Inclination.

BUT were every Man perswaded from how mean and low a Principle this Passion is derived, there can be no Doubt but the Person who should attempt to gratishe it, would then be as contemptible as he is now successful. 'Tis the Desire of some Quality we are not possessed of, or Inclination to be something we are not, which are the Causes of our giving our selves up to that Man; who bestows upon us the Characters and Qualities of others, which perhaps suit us as ill, and were as little designed for our wearing as their Cloaths. Instead of going out of our C c 2

own complectional Nature into that of others, twere a better and more laudable Industry to improve our own, and instead of a miserable Copy become a good Original; for there is no Temper, no Disposition so rude and untractable, but may in its own peculiar Cast and Turn be brought to some agreeable Use in Conversation, or in the Affairs of Life. A Person of a rougher Deportment, and less tied up to the usual Ceremonies of Behaviour, will, like Manly in the Play, please by the Grace which Nature gives to every Action wherein the is complied with; the Brisk and Lively will not want their Admirers, and even a more Reserved and Melancholly Temper may at some Times be agreeable.

WHEN there is not Vanity enough awake in a Man to undo him, the Flatterer stirs up that dormant Weakness, and inspires him with Merit enough to be a Coxcomb. But if Flattery be the most fordid Act can be complied with, the Art of Praising justly is as commendable: For tis laudable to praise well; as Poets at one and the fame Time give Immortality, and receive it themselves for a Reward: Both are pleased, the one whilst he receives the Recompence of Merit, the other, whilst he shews he knows how to difcern it; but above all that Man is happy in this Art, who, like a skilful Painter, retains the Features and Complection, but still foftens the Picture into the most agreeable

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THERE can hardly, I believe, be imagined a more defirable Pleasure, than that of Praise unmixed with any Possibility of Flattery. Such was that which Germanicus enjoyed, when, the Night before a Battle, defirous of fome fincere Mark of the Esteem of his Legions for him, he is described by Tacitus list'ning in a Disguise to the Discourse of a Soldier, and wrapt up in the Fruition of his Glory, whilst with an undefigned Sincerity they praifed his noble and majestick Mein, his Affability, his Valour, Conduct, and Success in War. How must a Man have his Heart full-blown with loy in fuch an Article of Glory as this? What a Spur and Encouragement still to proceed in those Steps which had already brought him to fo pure a Talte of the greatest of mortal Enjoy-A the ratemolesia of

IT fometimes happens that even Enemies and envious Persons bestow the sincerest Marks of Esteem when they least design it. Such afford a greater Pleafure, as extorted by Merit, and freed from all Suspicion of Favour or Flattery. Thus it is with Malvolio, he has Wit, Learning, and Discernment, but temper'd with an Allay of Envy, Self-Love, and Detraction: Malvolio turns pale at the Mirth and good Humour of the Company, if it center not in his Person; he grows jealous and displeased when he ceases to be the only Person admired, and looks upon the Commendations paid to another as a Detraction from his Merit, and an Attempt to lessen the Cc3

Superiority he affects; but by this very Method he bestows such Praise as can never be suspected of Flattery. His Uneasiness and Distastes are so many sure and certain Signs of another's Title to that Glory he desires, and has the Mortification to find himself not

possessed of.

A good Name is fitly compared to a precious Ointment, and when we are praifed with Skill and Decency, 'tis indeed the most agreeable Perfume; but if too strongly admitted into a Brain of a less vigorous and happy Texture, 'twill like too ftrong an Odour overcome the Senses, and prove pernicious to those Nerves 'twas intended to refresh. A generous Mind is of all others the most fensible of Praise and Dispraise; and a noble Spirit is as much invigorated with its due Proportion of Honour and Applause, as 'tis depressed by Neglect and Contempt: But 'tis only Persons far above the common Level who are thus affected with either of these Extreams; as in a Thermometer 'tis only the purest and most sublimated Spirit, that is either contracted or delated by the Benignity or Inclemency of the Season.

Mr. SPECTATOR, M. HOLE

THE Translations which you have late' ly given us from the Greek in some
' of your last Papers, have been the Occa' sion of my looking into some of those Au' thors; among whom I chanced on a Col' lection of Letters which pass under the
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Name of Aristanetus. Of all the Remains of Antiquity I believe there can be nothing produced of an Air fo gallant and polite: each Letter contains a little Novel or Adventure, which is told with all the Beauties of Language, and heightened with a Luxuriance of Wit. There are feveral of them translated, but with such wide Devi ations from the Original, and in a Stile fo far differing from the Authors, that the Tran-' flator feems rather to have taken Hints for the expressing his own Sense and Thoughts, than to have endeavoured to render those of Aristanetus. In the following Translation I have kept as near the Meaning of the Greek as I could, and have only added a few Words to make the Sentences in English fit together a little better than they would otherwise have done. The Story feems to be taken from that of Pigmalion and the Statue in Ovid: Some of the Thoughts are of the fame Turn, and the Whole is written in a kind of poetical · Profe.

Philopinax to Chromation

NEVER was Man more overcome with fo fantastical a Passion as mine. 'I have painted a beautiful Woman, and am despairing, dying for the Picture. My own ' Skill has undone me; 'tis not the Dart of Venus, but my own Pencil has thus wounded me. Ah me! with what Anxiety am I ' necessitated to adore my own Idol? How CC4

The SPECTATOR. 392 Nº 238. miserable am I, whilst every one must as much pity the Painter as he praises the Picture, and own my Torment more than equal to my Art. But why do I thus complain? have there not been more unhappy and unnatural Passions than mine? Yes, I have feen the Representations of Phadra, Narcissus, and Pasiphae. Phadra was unhappy in her Love; that of Pasiphae was monstrous; and whilst the other caught at his beloved Likeness, he destroyed the watry Image, which ever eluded his Embraces: The Fountain represented Narcissus to himself, and the Picture both that and him, thirsting after his adored Image. But I am yet less unhappy, I enjoy her Presence continually, and if I touch her I destroy not the beauteous Form, but she looks pleas'd, and a fweet Smile fits in the charming Space which divides her Lips. One would fwear that Voice and Speech were issuing out, and that ones Ears felt the melodious Sound. How often have I, deceived by a Lover's Credulity, hearkened if she had not fomething to whisper me? and when frustrated of my Hopes, how often have I taken my Revenge in Kisses from her Cheeks and Eyes, and softly wooed her to my Embrace? whilft the (as to me it feemed) only with-held her Tongue, the more to enflame me. But, Madman that I am, shall I be thus taken with the Representation only of a beauteous Face and flowing Hair, and thus waste my self and melt to Tears « for

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for a Shadow? Ah fure 'tis fomething more, 'tis a Reality! for fee her Beauties shine out with new Lustre, and she seems to upbraid me with fuch unkind Reproaches.

O may I have a living Mistress of this Form, that when I shall compare the Work of Na-

ture and that of Art, I may be still at a Loss which to chuse, and be long perplex'd

with the pleasing Uncertainty.

Nº 239. Tuesday, December 4.

-Bella, borrida Bella! Virg.

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Have fometimes amused my felf with confidering the feveral Methods of managing a Debate, which have obtained in the World.

THE first Races of Mankind used to dispute, as our ordinary People do now-a-days, in a kind of wild Logick, uncultivated by Rules of Art.

SOCRATES introduced a Catachetical Method of Arguing. He would ask his Adversary Question upon Question, till he had convinced him out of his own Mouth that his Opinions were wrong. This way of debating drives an Enemy up into a Corner, feizes all the Passes through which he can make an Escape, and forces him to surrender at Diferetion. affect to kincordines; i. a. cinch Realon it that

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ARISTOTLE changed this Method of Attack, and invented a great variety of little Weapons, called Syllogisms. As in the Socratic way of Dispute you agree to every thing which your Opponent advances, in the Aristotelic you are still denying and contradicting some part or other of what he says. Socrates conquers you by Stratagem, Aristotle by Force: The one takes the Town by Sapp, the other Sword in Hand.

Years, carried on their Debates by Syllogism, insomuch that we see the Knowledge of several Centuries laid out into Objections and Answers, and all the good Sense of the Age cut and minced into almost an Infinitude of Di-

stinctions.

WHEN our Universities found that there was no End of wrangling this way, they invented a kind of Argument, which is not reducible to any Mood or Figure in Aristotle. It was called the Argumentum Basilinum (others write it Bacilinum and Baculinum) which is pretty well expressed in our English Word Club-Law. When they were not able to confute their Antagonist, they knock'd him down. It was their Method in these Polemical Debates first to discharge their Syllogifms, and afterwards to betake themselves to their Clubs, till fuch time as they had one way or other confounded their Gainfayers. There is in Oxford a narrow Defilé, (to make use of a Military Term) where the Partisans used to Encounter, for which Reason it still retains retains the Name of Logic Lane. I have heard an old Gentleman, a Physician, make his Boasts, that when he was a young Fellow he marched feveral times at the Head of a Troop of Scotists, and Cudgell'd a Body of Smiglesians half the length of High-street; till they had dispersed themselves for Shelter into their

respective Garrisons.

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THIS Humour, I find, went very far in Erasmus's Time. For that Author tells us, That upon the Revival of Greek Letters, most of the Universities in Europe were divided into Greeks and Trojans. The latter were those who bore a mortal Enmity to the Language of the Grecians, infomuch that if they met with any who understood it, they did not fail to treat him as a Foe. Erafmus himfelf had, it feems, the Misfortune to fall into the Hands of a Party of Trojans, who laid him on with fo many Blows and Buffets, that he never forgot their Hostilities to his dying Day:

THERE is a way of managing an Argument not much unlike the former, which is made use of by States and Communities, when they draw up ahundred thousand Disputants on each fide, and convince one another by dint of Sword. A certain grand Monarch was fo sensible of his Strength in this way of Reasoning, that he writ upon his great Guns -Ratio ultima Regum. The Logick of Kings. But God be thanked he is now pretty well baffled at his own Weapons. one has to do with a Philosopher of this kind,

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one should remember the old Gentleman's Saying who had been engaged in an Argument with one of the Roman Emperors. Upon his Friend's telling him, That he wonder'd he would give up the Question, when he had visibly the better of the Dispute, I am never ashamed, says he, to be Confuted by one who is Master of Fifty Legions.

I shall but just mention another kind of Reasoning, which may be called Arguing by Poll; and another which is of equal force, in which Wagers are made use of as Arguments, according to the celebrated Line in

Hudibras.

BUT the most notable way of managing a Controversie is that which we may call Arguing by Torture. This is a Method of Reafoning which has been made use of with the poor Refugees, and which was fo fashionable in our Country during the Reign of Oueen Mary, that in a Passage of an Author quoted by Monsieur Bayle, it is said, the Price of Wood was raised in England, by reason of the Executions that were made in Smithfield. These Disputants convince their Adversaries with a Sorites commonly called a Pile of Faggots. The Rack is also a kind of Syllogism which has been used with good Effect, and has made multitudes of Converts. Men were formerly disputed out of their Doubts reconciled to Truth by force of Reafon, and won over to Opinions by the Candour, Sense and Ingenuity of those who had the Right of their Side; but this method of ConNº 239. The SPECTATOR. 397

Conviction operated too flowly. Pain was found to be much more Enlightning than Reason. Every Scruple was looked upon as Obstinacy, and not to be removed but by several Engines invented for that purpose. In a Word, the Application of Whips, Racks, Gibbets, Gallies, Dungeons, Fire and Faggot, in a Dispute, may be looked upon as Popish Refinements upon the old Heathen

Logick.

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THERE is another way of Reasoning which feldom fails, tho' it be of a quite different Nature to that I have last mentioned. I mean convincing a Man by ready Mony, or, as it is ordinarily called, Bribing a Man to an Opinion. This Method has often proved fuecessful, when all the others have been made use of to no purpose. A Man who is furnished with Arguments from the Mint, will convince his Antagonist much sooner than one who draws them from Reason and Philofophy. Gold is a wonderful Clearer of the Understanding: It dissipates every Doubt and Scruple in an Instant: Accommodates it felf. to the meanest Capacities; Silences the Loud and Clamorous, and brings over the most Obstinate and Inflexible. Philip of Macedon was a Man of most Invincible Reason this way. He refuted by it all the Wisdom of of Athens, confounded their Statesmen, struck their Orators Dumb, and at length argued them out of all their Liberties:

HAVING here touched upon the feveral Methods of Disputing, as they have pre-

vailed

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vailed in different Ages of the World, I shall very suddenly give my Reader an Account of the whole Art of Cavilling; which shall be a full and satisfactory Answer to all such Papers and Pamphlets as have yet appeared against the Spectator.

Nº 240. Wednesday, December 5.

- Aliter non fit, Avise, liber.

Mart.

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Mr. SPECTATOR,

Am of one of the most gentile Trades in the City, and understand thus much of liberal Education, as to have an ardent Ambition of being useful to Mankind, and to think That the chief End of Being as to this Life. I had these good Impressions given me from the handsome Behaviour of a learned, generous, and wealthy Man towards me when I first began the World. Some Diffatisfactions between me and my Parents made me enter into it with less Relish of Business than I ought, and to turn off this Uneafiness I gave my felf to criminal Pleafures, some Excesses, and a e general loofe Conduct. I know not what the excellent Man above-mentioned faw in me, but he descended from the Superiority of his Wisdom and Merit, to throw himself frequently into my Company: This made

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made me foon hope that I had fomething in 5 me worth cultivating; and his Conversation made me sensible of Satisfactions in a 5 regular Way, which I had never before imagined. When he was grown familiar with me, he opened himfelf like a good Angel, and told me, he had long laboured to ripen · me into a Preparation to receive his Friendfhip and Advice, both which I should daily command, and the Use of any Part of his · Fortune, to apply the Measures he should propose to me, for the Improvement of my own. I assure you I cannot recollect the Goodness and Confusion of the good Man when he spoke to this Purpose to me without melting into Tears; but in a Word, Sir, I must hasten to tell you, that my ' Heart burns with Gratitude towards him, and he is so happy a Man that it can never be in my Power to return him his Favours in Kind, but I am fure I have made him the 'most agreeable Satisfaction I could possibly, in being ready to ferve others to my utmost Ability, as far as is consistent with the Prudence he prescribes to me. Dear Mr. ' Spectator, I do not owe to him only the Good-will and Esteem of my own Relations (who are People of Distinction) the prefent Ease and Plenty of my Circumstances, but also the Government of my Passions, ' and Regulation of my Desires. I doubt ' not, Sir, but in your Imagination fuch Vir-' tues as these of my worthy Friend, bear as ' great a Figure, as Actions which are more

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s glittering in the common Estimation. What

I would ask of you is, to give us a whole

Speciator upon Heroick Virtue in common

Life, which may incite Men to the same

generous Inclinations, as have by this ad-

mirable Person been shewn to, and rais'd

me into a Preparation (Arl &vehick riend-

vieb brook I don't Your most bumble Servant.

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En Mr. SPECTATOR, 1, 100 pt. buseness

I Am a Country Gentleman, of a good plentiful Estate, and live as the rest of my Neighbours with great Hospitality. I · have been ever reckoned among the Ladies the best Company in the World, and have Access as a fort of Favourite. I never came in publick, but I saluted them tho' in great Affemblies all around, where it was feen how genteely I avoided hampering my Spurs in their Petticoats, while I moved a-" mongst them; and on the other Side, how - prettily they curtised and received me, flanding in proper Rows, and advancing as fastas they faw their Elders or their Betters dispatched by me. But so it is, Mr. Spec-* TATOR, that all our good Breeding is of late · loft by the unhappy Arrival of a Courtier, or Town-Gentleman, who came lately among us: This Person where-ever he came into a Room, made a profound Bow and fell back, then recovered with a foft Air and made a Bow to the next, and fo to one or two more, and then took the Gross of 6 the

Nº 240. The SPECTATOR.

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the Room, by passing by them in a contio nued Bow till he arrived at the Person he thought proper particularly to entertain. This he did with fo good a Grace and Affurance, that it is taken for the prefent Fashion; and there is no young Gentlewo-' man within feveral Miles of this Place has been kiffed ever fince his first Appearance among us. We Country Gentlemen canonot begin again and learn thefe fine and re-' ferved Airs; and our Conversation is at a ' Stand, till we have your Judgment for or ' against Kissing, by Way of Civility or Sa-· lutation, which is impatiently expected by your Friends of both Sexes, but by none fo much as out our warm to say the

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Mr. SPECTATOR, Dec. 3. 1711. I Was the other Night at Philaster, where ' maker, but was unhappily disappointed of his Company; and faw another Person who had the like Ambition to distinguish him-' felf in a noisie Manner, partly by Vociferation or talking loud, and partly by his bodily Agility. This was a very lufty Fel-' low, but withal a fort of Beau, who get-' ting into one of the Side-Boxes on the Stage before the Curtain drew, was disposed to ' shew the whole Audience his Activity by leaping over the Spikes; he passed from VOL. III ·D d thence

The SPECTATOR. Nº 240. thence to one of the ent'ring Doors, where he took Snuff with a tolerable good Grace, display'd his fine Cloaths, made two or three feint Passes at the Curtain with his Cane, then faced about and appear'd at the other Door: Here he affected to survey the whole House, bow'dand smil'd at Random, and then shew'd his Teeth (which were some of them indeed very white): After this he retired behind the Curtain, and obliged us with feveral Views of his Person from every Opening. DURING the Time of Acting he appear'd frequently in the Prince's Apartment, made one at the Hunting-March, and was very forward in the Rebellion. If there were no Injunctions to the contrary, vet this Practice must be confess'd to diminish the Pleasure of the Audience, for that Reason presumptuous and unwarrantable ! But fince her Majesty's late Command has made it criminal, you have Authority to take Notice of it. nation, but was unharped diappointed of

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-mid mingni Tour bumble Servant, on

ein vo villing ben buol will Charles Eafy.

- on vo villing ben buol will Charles Eafy.

- on vo villing ben buol will Charles Eafy.

the whole Audience his Activity by boping over the Spikes : he palled from

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rolling the State State Roxes on the Stage of the Stage o

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Nº 241. Thursday, December 6.

Sola fibi, semper longam incomitata vidatur Ire viam

Virg.

Mr. SPECTATOR,

THOUGH you have confidered virtuous Love in most of its Distresses, I do not remember that you have given us any Differtation upon the Absence of Lovers, or ' laid down any Methods how they should support themselves under those long Separations which they are fometimes forced to undergo. I am at present in this unhappy Circumstance, having parted with the best of 'Husbands, who is abroad in the Service of his Country, and may not possibly return for fome Years. His warm and generous 'Affection while we were together, with the 'Tenderness which he expressed to me at parting, make his Absence almost insuppor-' table. I think of him every Moment of the Day, and meet him every Night in my Dreams. Everything I fee puts me in mind of him, I apply my felf with more than or-' dinary Diligence to the Care of his Fami-'ly and his Estate; but this, instead of relieving me, gives me but fo many Occasions of wishing for his Return. I frequent the Rooms where I used to converse with him, Dd 20 lale and

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and not meeting him there, fit down in his ' Chair and fall a weeping. I love to read the Books he delighted in, and to converse with the Persons whom he esteem'd. I visit his Picture an hundred times a Day, and place my felf over against it whole Hours together. I pass a great Part of my Time in the Walks where I used to lean upon his Arm, and recollect in my Mind the Difcourfes which have there passed between us: I look over the feveral Prospects and Points of View which we used to survey together, fix my Eye upon the Objects which he has made me take Notice of, and call to mind a thousand agreeable Remarks which he has made on those Occasions. I write to him by every Conveyance, and, contrary to other People, am always in good Humour when an East Wind blows, because it seldom fails of bringing mea Letter from him. Let me intreat you, Sir, to give me your Advice upon this Occasion, and to let me know how I may relieve my felf in this my parting, make his Abrence al boodwobiW.

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In an Agur most bumble Servant,

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ABSENCE is what the Poets call Death in Love, and has given Occasion to abundance of beautiful Complaints in those Authors, who have treated of this Passion in Verse. Ovid's Epistles are full of them. Otway's Monimia talks

N° 241. The SPECTATOR. 405

THE Confolations of Lovers on these Octorations are very extraordinary. Besides those mentioned by Asteria, there are many other Motives of Comfort, which are made use of

by absent Lovers in modify and south to

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I remember in one of Scudery's Romances, a couple of honourable Lovers agreed at their Parting to fet afide one half Hour in the Day to think of each other during a tedious Abfence. The Romance tells us, that they both of them punctually observed the time thus agreed upon; and that whatever Company or Bufiness they were engaged in, they left it abruptly as foon as the Clock warned them to retire. The Romance further adds, That the Lovers expected the Return of this stated Hour with as much Impatience, as if it had been a real Affignation, and enjoy'd an imaginary Happiness, almost as pleasing to them as what they would have found from a real Meeting. It was an inexpressible Satisfaction to these divided Lovers to be assured that each was at the fame time employed in the fame kind of Contemplation, and making equal Returns of Tenderness and Affection. Dd 3 IF.

406 The SPECTATOR. Nº24.

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ous Expedient for the alleviating of Absence, I shall take Notice of one which I have known two Persons practise, who joined Religion to that Elegance of Sentiments with which the Passion of Love generally inspires its Votaries. This was, at the Return of such an Hour to offer up a certain Prayer for each other, which they had agreed upon before their Parting. The Husband, who is a Man that makes a Figure in the polite World, as well as in his own Family, has often told me that he could not have supported an Absence of three Years without this Expedient.

STRADA in one of his Prolutions gives an Account of a chimerical Correspondence between two Friends, by the Help of a certain Loadstone, which had fuch Vertue in it, that if it touched two feveral Needles, when one of the Needles fotouched begun to move, the other, tho' at never fo great a Distance, moved at the same Time, and in the same Manner. He tells us, That the two Friends, being each of them possessed of one of these Needles, made a kind of Dial-plate, infcribing it with the four and twenty Letters, in the fame manner as the Hours of the Day are marked upon the ordinary Dial-plate. They then fix'd one of the Needles on each of these Plates in such manner that it could move round without Impediment, fo as to touch any of the four and twenty Letters. Upon their feparating from snod of Contemplation, and making equal

Cerums of Tendernels and Affection had

one another into distant Countries, they agreed to withdraw themselves punctually into their Closets at a certain Hour of the Day, and to converse with one another by Means of this their Invention. Accordingly when they were some hundred Miles afunder, each of them thut himself up in his Closet at the Time appointed, and immediately cast his Eye upon his Dial-plate. If he had a mind to write any thing to his Friend, he directed his Needle to every Letter that formed the Words which he had Occasion for, making a little Paule at the End of every Word or Sentence to avoid Confusion The Friend, in the mean while, faw his own Sympathetick Needle moving of it felf to every Letter which that of his Correspondent pointed at. By this Means they talked together across a whole Continent, and conveyed their Thoughts to one another in an Infant over Cities or Mountains, Seas or Defarts. vo lisvo

of Romance, had introduced a Necromancer, who is generally in the Train of a Knight-Errant, making a Prefent to two Lovers of a couple of these above-mentioned Needles, the Reader would not have been a little pleased to have seen them corresponding with one another, when they were guarded by Spies and Watches, or separated by Castles and Ad-

ventures.

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IN the mean while, if ever this Invention should be revived or put in Practice, I would propose that upon the Lover's Dial-plate there Dd 4 should

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should be written not only the four and twenty Letters, but several entire Words which have always a Place in passionate Epistles, as Flames, Darts, Die, Languish, Absence, Cupid, Heart, Eyes, Hang, Drown, and the like. This would very much abridge the Lover's Pains in this way of writing a Letter, as it would enable him to express the most useful and significant Words with a single Touch of the Needle. C

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Nº 242. Friday, December 7.

Creditur ex medio quia res arcessit babere Hor.

Means they talked together across a whole continent, and converse TATES

Continent, and converse TATS BEET ATOMINE VOUR Speculations do not fo generally prevail over Mens Manners, as I could wish. A former Paper of yours, concerning the Misbehaviour of People, who are necessarily in each other's Company in travelling, ought to have been a lafting Admonition against Transgressions of that kind: But I had the Fate of your Quaker, in meeting with a rude Fellow in a Stage-Coach, who entertain'd two or three Women of us (for there was no Man befides himfelf) with · Language as indecent as ever was heard upon the Water. The impertinent Observations which the Coxcomb made upon our Shame and Confusion, were such, that it Nº 242. The SPECTATOR. 409

' is an unspeakable Grief to reflect upon them. Asmuch as you have declaimed against Duelling, I hope you will do us the Justice to declare, that if the Brute has Courage enough to fend to the Place where he faw us 'all alight together to get rid of him, there is not one of us but has a Lover who shall to avenge the Infult. It would certainly be worth vour Confideration, to look into the frequent Misfortunes of this kind, to which the Modest and Innocent are expos'd, by ' the licentious Behaviour of fuch, as are as much Strangers to good Breeding as to Virtue. Could we avoid hearing what we do not approve, as easily as we can seeing what? is disagreeable, there were some Consolation; but fince, at a Box in a Play, in an "Affembly of Ladies, or even in a Pew at Church, it is in the Power of a gross Coxcomb to utter what a Woman cannot avoid hearing, how miserable is her Condition who comes within the Power of fuch Ime pertinents? and how necessary is it to repeat Invectives against such a Behaviour? If the Licentious had not utterly forgot what it is to be modest, they would know, that offended Modesty labours under one of the greatest Sufferings to which human Life can be exposed. If one of these Brutes could reflect thus much, though they want Shame, they would be moved, by their Pity, to abhor an impudent Behaviour in the Prefence of the Chafte and Innocent. If you will oblige us with a Spectator on this Subject;

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410 The SPECTATOR. Nº 242.

and procure it to be pasted against every Stage-Coach in Great-Britain as the Law

of the Journey, you will highly oblige the

whole Sex, for which you have professed fo great an Esteem; and, in particular, the

two Ladies, my late Fellow-Sufferers, and,

. notone of us but has a Love No noton .

-911 3d Tour most Humble Servant,

. doidw or , brid sids Rebecca Ridinghood.

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Mr. SPECTATOR,

THE Matter which I am now going to fend you is an unhappy Story in low Life, and will recommend it felf, so that · you must excuse the Manner of expressing it. A poor idle drunken Weaver in Spittle-Fields has a faithful laborious Wife, who by her Frugality and Industry had laid by her as much Money as purchased her a Ticket in the present Lottery. She had hid this very privately in the Bottom of a Trunk, and had given her Number to a Friend and Confident, who had promis'd to keep the Secret, and bring her News of the Success. The poor Adventurer was one Day gone abroad, when her careless Husband, fuspecting she had saved some Money, fearches every Corner, till at length he finds this fame Ticket; which he immediately carries abroad, fells, and fquanders away the Money, without the Wife's fulpecting any thing of the Matter. A Day or two after this, this Friend, who was a Woman, comes, e and

Nº 242. The SPECTATOR. 411

comes, and brings the Wife Word that she had a Benefit of five hundred Pounds. The poor Creature overjoy'd, flies up Stairs to her Husband, who was then at work, and defires him to leave his Loom for that Evening, and come and drink with a Friend of his and hers below. The Man received this chearful Invitation, as bad Husbands fometimes dos and after a cross Word or two told her he wou'dn't come. His Wife with Tenderness renewed her Importunity, and at length faid to him, My Love! I have within these few Months, unknown to you, fcrap'd together as much Money as has bought us a Ticket in the Lottery, and now here is Mrs. Quick comes to tell me. that itis come up this Morning a five hundied Pound Prize. The Husband replies immediately, You lie you Slut, you have no Ticket, for I have fold it. The poor Woman upon this faints away in a Fitt recovers, and is now run distracted. As the had no Defign to defraud her Husband, but was willing only to participate in his good Fortune, every one pities her, but thinks her Husband's Punishment but just. This. Sir, is Matter of Fact, and would, if the Perfons and Circumftances were greater, in a well wrought Play be call'd Beautiful Dithefs. I have only sketch'd it out with Chalk, and know a good Hand can make a Moving-Picture with worse Materials. hers, both Ancient and Modern,

Opinion, that both Pleafure and

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Sir, &c.

comes, and brings the Wife Word that the

of Am what the World calls a warm Fellow. and by good Success in Trade I have raifed my felf to a Capacity of making fome Figure in the World; but no Matter for that: I have now under my Guardianshipla Couple of Neices, who will certainly make me run mad; which you will not wonder Sat/when Litell you they are female Wirtuofos, and during the three Years and a half that I have had them under my Care, they never in the least inclined their Thoughts towards any one fingle Part of the Character of a notable Woman. Whilft they should have been considering the proe per Ingredients for a Sack-Poffet, you thould hear a Dispute concerning the Magnetical Virtue of the Loadstone, or perhaps the Preffure of the Atmosphere: Their Language is peculiar to themselves, and they forn to express themselves on the meanest Trifle, with Words that are not of a Latin Derivation But this were supportable still, s would they suffer me to enjoy an unintersupted Ignorance; but, unless I fall in with their abstracted Ideas of Things (as they call them) I must not expect to smoak one Pipe in quiet: In a late Fit of the Gout I complained of the Pain of that Diftemper, when 5 my Neice Kitty begged leave to affure me, that whatever I might think, feveral great Philosophers, both Ancient and Modern, were of Opinion, that both Pleasure and · Pain Mer

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Nº 241. The SPECTATOR. Pain were imaginary Distractions; and that there was no fuch thing as either in rerum Natura. I have often heard them affirm that the Fire was not hot; and one Day when I, with the Authority of an old Fellow, defired one of them to put my Blue Cloak on my Knees, she answered, Sir, I will reach the Cloak; but, take notice, I do onot do it as allowing your Description, for it might as well be called Yellow as Blue: for Colour is nothing but the various Infractions of the Rays of the Sun. Miss Molby told me one Day, That to fay Snow is white, is allowing a vulgar Error; for as it contains a great Quantity of Nitrous Particles, it may more feafonably be supposed to be Black. In short, the young Husseys would perswade me, that to believe ones Eyes, is a fure way to be deceived; and have often advised me, by no means, to trust any Thing ' fo fallible as my Senses. What I have to beg of you now, is, to turn one Speculation to the due Regulation of Female Literature, so far at least, as to make it consistent with the Quiet of fuch, whose Fate it is to be liable to its Infults; and to tell us the difference between a Gentleman that should ' make Cheescakes, and raise Paste, and a Lady that reads Lock, and understands the Mathematicks. In which you will extreme-

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Tour hearty Friend and Humble Servant,

Abraham Thrifty.

Saturday,

Pain were imaginary Distractions; and that there was no such thing as either in recent

Nº 243. Saturday, December 3.

Formam quidem ipsam, Marce fili, & tanquam faciem Honesti vides: qua si oculis cerneretur, mirabiles dmores (ut ait Plato) excitaret Sapientia. Tull. Offic.

I Do not remember to have read any Diffeourse written expressly upon the Beauty and Loveliness of Virtue, without considering it as a Duty, and as the Means of making us happy both now and hereaster. I design therefore this Speculation as an Essay upon that Subject, in which I shall consider Virtue no surther than as it is in it self of an amiable Nature, after having premised that I understand by the word Virtue such a general Notion as is affixed to it by the Writers of Morality, and which by Devout Men generally goes under the Name of Religion, and by Men of the World under the Name of Honour.

HYPOCRISIE it self does great Honour, or rather Justice, to Religion, and tacitly acknowledges it to be an Ornament to
Human Nature. The Hypocrite would not be
at so much Pains to put on the Appearance
of Virtue, if he did not know it was the
most proper and effectual Means to gain the
Love and Esteem of Mankind.

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WE learn from Hierocles it was a common Saying among the Heathens, that the Wife Man

The SPECTATOR. Man hates no Body, but only loves the Virtuous.

TULLY has a very beautiful Gradation of Thoughts, to flew how amiable Virtue is. We love a Virtuous Man, fays he, who lives in the remotest Parts of the Earth, tho' we are altogether out of the reach of his Virtue. and can receive from it no manner of Benefit; nay, one who died several Ages ago. raises a secret Fondness and Benevolence for him in our Minds, when we read his Story: Nay, what is still more, one who has been the Enemy of our Country, provided his Wars were regulated by Justice and Humanity, as in the Instance of Pyrrbus, whom Tully mentions on this Occasion in opposition to Hannibal. Such is the natural Beauty and Loyeliness of Virtue.

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STOICISM, which was the Pedantry of Virtue, ascribes all good Qualifications of what kind soever to the Virtuous Man. Accordingly Cato, in the Character Tully has left of him, carried Matters so far, that he would not allow any one but a Virtuous Man to be handsom. This indeed looks more like a Philosophical Rant, than the real Opinion of a Wife Man: Yet this was what Cato very feriously maintained. In short, the Stoicks thought they cou'd not fufficiently represent the Excellence of Virtue, if they did not comprehend in the Notion of it all possible Perfection; and therefore did not only fuppole, that it was transcendently Beautiful in it felf, but that it made the very Body amirally

The SPECTATOR. 416 Nº 242. able, and banished every kind of Deformity

from the Person in whom it resided.

IT is a common Observation, that the most abandoned to all Sense of Goodness are apt to wish those who are related to them of a different Character; and it is very observable, that none are more struck with the Charms of Virtue in the fair Sex, than those who by their very Admiration of it are carried to a Defire of ruining it.

: A virtuous Mind in a fair Body is indeed a fine Picture in a good Light, and therefore it is no wonder that it makes the beautiful

Sex all over Charms.

AS Virtue in general is of an amiable and lovely Nature, there are fome particular kinds of it which are more so than others, and these are fuch as dispose us to do Good to Mankind. Temperance and Abstinence, Faith and Devotion, are in themselves perhaps as laudable as any other Virtues; but those which make a Man popular and beloved are Juffice, Charity, Munificence, and in short rall the good Qualities that render us beneficial to each other. For which Reason even an extravagant Man, who has nothing elfe to recommend him but a falle Generofity, is often more beloved and esteemed than a Perfon of a much more finished Character, who is defective in this Particular.

THE two great Ornaments of Virtue, which shew her in the most advantageous Views, and make her altogether lovely, are Chearfulness and Good-nature. These gene-

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rally go together, as a Man cannot be agreeable to others who is not easie within himself. They are both very requisite in a Virtuous Mind, to keed out Melancholy from the many serious Thoughts it is engaged in, and to hinder its natural Hatred of Vice from sowering into Severity and Censoriousness.

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IF Virtue is of this amiable nature, what can we think of those who can look upon it with an Eye of Hatred and Ill-Will, or can fuffer their Aversion for a Party to blot out all the Merit of the Person who is engaged A Man must be excessively stupid, as well as uncharitable, who believes that there is no Virtue but on his own Side, and that there are not Men as honest as himself who may differ from him in political Principles. Men may oppose one another in some Particulars, but ought not to carry their Hatred to those Qualities which are of so amiable a Nature in themselves, and have nothing to do with the Pointsin dispute. Men of Virtue, though of different Interests, ought to confider themselves as more nearly united with one another, than with the vicious Part of Mankind, who embark with them in the fame civil Concerns. We should bear the fame Love towards a Man of Honour, who is a living Antagonist, which Tully tells us in the forementioned Passage every one naturally does to an Enemy that is dead. In short, we should esteem Virtue though in a Foe, and abhor Vice though in a Friend. VOL. III.

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I speak this with an Eye to those cruel Treatments which Men of all sides are apt to give the Characters of those who do not agree with them. How many Persons of undoubted Probity and exemplary Virtue, on either Side, are blackned and defamed: How many Men of Honour exposed to publick Obloquy and Reproach? Those therefore who are either the Instruments or Abettors in such insernal Dealings, ought to be looked upon as Persons who make use of Religion to promote their Cause, not of their Cause to promote Religion.

Nº 244. Monday, December. 10

Mr. Speciator, Covent-Garden, Nov.7.

CI Cannot without a double injustice for-

bear expressing to you the Satisfaction which a whole Clan of Virtuosos have re-

ceived from those Hints which you have

a lately given the Town on the Cartons of the inimitable Raphael. It should be me-

thinks the Bufmeis of a Spectator to

improve the Pleafures of Sight, and there cannot be a more immediate Way to it

than recommending the Study and Obser-

vation of excellent Drawings and Pictures.
When I first went to view those of Rapha-

el which you have celebrated, I must con-

The SPECTATOR. Nº 244

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419 fess I was but barely pleas'd; the next Times · I liked them better, but at last as I grew better acquainted with them I fell deeply in love with them, like wife Speeches they funk deep into my Heart; for you know, Mr. Spectator, that a Man of Wit may extreamly affect one for the present, but if he has not Diferetion his Merit foon vanishes away, while a wife Man that has not so great a Stock of Wit shall nevertheless give you a far greater and more lasting Satisfaction: Just so it is in a Picture that is fmartly touch'd but not well study'd, one may call it a witty Picture, tho' the Painter in the mean time may be in Danger of being called a Fool. On the other Hand a Picture that is thoroughly understood in the Whole, and well performed in the Particulars, that is begun on a Foundation of Geometry, carry'd on by the Rules of Perspective, Architecture, and Anatomy, and perfected by a good Harmony, a just and natural Colouring, and fuch Passions and Expressions of the Mind as are almost peculiar to Raphael; this is what you may justly stile a wife Picture, and which seldom fails to strike us dumb, till we can afsemble all our Faculties to make but a tole-Other Pictures rable Judgment upon it. are made for the Eyes only, as Rattles are made for Childrens Ears; and certainly that Picture that only pleases the Eye, without representing some well-chosen Part of Nature or other, does but thew what

The SPECTATOR. Nº 244. fine Colours are to be fold at the Colourfhop, and mocks the Works of the Creator. If the best Imitator of Nature is not to be esteemed the best Painter, but he that makes ' the greatest Show and Glare of Colours; it will necessarily follow, that he who can are ray himself in the most gaudy Draperies is best drest, and he that can speak loudest the best Orator. Every Man when he · looks on a Picture should examine it according to that Share of Reason he is Master of, or he will be in Danger of making a wrong Judgment. If Men as they walk abroad would make more frequent Observations on those Beauties of Nature which every Moment prefent themselves to their · View, they would be better Judges when they faw her well imitated at home: This would help to correct those Errors which " most Pretenders fall into, who are over hafly in their Judgments, and will not stay to let Reason come in for a Share in the Decision: 'Tis for want of this that Men " mistake in this Case, and in common Life, a wild extravagant Pencil for one that is truly bold and great, an impudent Fellow for a Man of true Courage and Bravery, hafty and unreasonable Actions for Enterprizes of Spirit and Resolution, gaudy Co-· louring for that which is truly beautiful, a

false and infinuating Discourse for simple

'Truth elegantly recommended. The Pa-

rallel will hold through all the Parts of Life and Painting too; and the Virtuolos abovemen-

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Nº 244. The SPECTATOR. 421

mentioned will be glad to fee you draw it with your Terms of Art. As the Shadows 'in Picture represent the serious or melan-'choly, fo the Lights do the bright and live-'ly Thoughts; As there should be but one forcible Light in a Picture which should catch the Eye and fall on the Heroe, fo there fhould be but one Object of our Love, even the Author of Nature. These and the • the like Reflections well improved might every much contribute to open the Beauty of that Art, and prevent young People from being poisoned by the ill Gusto of any extravagant Workman that should be found by Experience au noquib's soquit.

Sir, and at the Bestering of the inner a family of their A, I, Z, ma I when tor

I Stony sold sol Your most bumble Servant.

live: As they were Strangers in the Mr. SPECTATOR, Danie and Voltage

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Hough I am a Woman, vet I am one of those who confess themselves highly pleased with a Speculation you 'obliged the World with some time ago, from an old Greek Poet you call Simonides, 'in relation to the feveral Natures and Ditinctions of our own Sex. I could not but admire how justly the Characters of 'Women in this Age fall in with the Times of Simonides, there being no one of those forts I have not at fome time or other of my Life met with a Sample of: But, Sir, the Subject of this present Address, are a Set of Women comprehended, I think, in Ee 3

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fall foul on the Faces, Dress and Behaviour. of their innocent Neighbours, bestowing abominable Cenfures and diffraceful Ape pellations, commonly call'd Nick-names, on all of 'em; and in short, like true fine Ladies, made their honest Plainness and · Sincerity Matter of Ridicule. I could not but ' acquaint you with these Grievances, as well at the Defire of all the Parties injured, as from mine own Inclination. I hope, Sir, ' if you can't propose intirely to reform this ' Evil, you will take fuch Notice of it in ' some of your future Speculations, as may ' put the deferving Part of our Sex on their "Guard against these Creatures; and at the ' fame Time the Apes may be fensible, that ' this fort of Mirth is fo far from an innocent Diversion, that it is in the highest Degree that Vice which is faid to comprehend all

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I am, SIR Your humble Servant. Constantia Feild.

Nº 245. Tue day, December 11.

Fiela Voluptatis causa sint proxima Veris.

HERE is nothing which one regards fo much with an Eye of Mirth and Pity as Innocence, when it has in it a Dash of Folly. At the same time that one esteems the Virtue, one is tempted to laugh at the Be 4

Simplicity which accompanies it. When a Man is made up wholly of the Dove, without the least Grain of the Serpent in his Composition, he becomes ridiculous in many Circumstances of Life, and very often discredits The Cordeliers tell a Stohis best Actions. ry of their Founder St. Francis, that as he passed the Street in the Dusk of the Evening, he discovered a young Fellow with a Maid in a Corner; upon which the good Man, fay they, lifted up his Hands to Heaven with a Secret Thankfgiving, that there was still so much Christian Charity in the World. The Innocence of the Saint made him mistake the Kiss of a Lover for a Salute of Charity. am heartily concerned when I fee a Virtuous Man without a competent Knowledge of the World; and if there be any use in these my Papers, it is this, that without representing Vice under any false alluring Notions, they give my Reader an Infight into the Ways of Men, and represent Human Nature in all its changeable Colours. The Man who has not been engaged in any of the Follies of the World, or as Shakespear expresses, Hackney'd in the Ways of Men, may here find a Picture of its Follies and Extravagancies. The Virtuous and the Innocent may know in Speculation what they could never arrive at by Practice, and by this means avoid the Snares of the Crafty, the Corruptions of the Vicious, and the Reasonings of the Prejudiced. Their Minds may be opened without being viciated.

IT is with an Eye to my following Correspondent, Mr. Timothy Doodle, who seems 6

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Nº 245 The SPECTATOR. a very well meaning Man, that I have written this short Preface, to which I shall subjoin a Letter from the faid Mr. Doodle.

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olonel in the Army arm I mere a remark selt ni lenolo. obligad to for his Car Could heartily wish that you would let us know your Opinion upon feveral Innocent Divertions which are in use among us, and which are very proper to pass away a Winter Night for those who do not care to throw away their Time at an Opera, or at the Play-house. I would gladly know in particular what Notion you have of Hot-Cockles; as also whether you think that · Questions and Commands, Mottoes, Similies and Crofs-Purposes have not more Mirth and Wit in them, than those publick Diversions which are grown so very fashionable among us. If you would recome mend to our Wives and Daughters, who read your Papers with a great deal of Pleafure, fome of those Sports and Pastimes that may be practifed within Doors, and by the Fire fide, we who are Masters of Families fhould be hugely obliged to you. I need not tell you that I would have these Sports and · Pastimes not only Merry, but Innocent, for which Reason I have not mentioned either Whisk or Lanterloo, nor indeed fo much as One and Thirty. After having commu-' nicated to you my Request upon this Sube ject, I will be so free as to tell you how ' my Wife and I pass away these tedious Winter Evenings with a great deal of Plea-Tho' the be young and handsome,

The SPECTATOR. Nº 245 and good humoured to a Miracle, the does onot care for gadding abroad like others of her Sex. There is a very friendly Man, a · Colonel in the Army, whom I am mightily obliged to for his Civilities, that comes to · fee me almost every Night; for he is not one of those giddy young Fellows that cannot live out of a Play-house. When we are together we very often make a Pare twat blind Man's Buff, which is a Sport that · I like the better, because there is a good deal of Exercise in it. The Colonel and · Fare blinded by Turns, and you would · laugh your Heart out to fee what Pains my Dear takes to Floodwink us, fo that it is · impossible for us to fee the least glimple of The poor Colonel fometimes hits his Note against a Post, and makes us die with Laughing. I have generally the good · Duck not to hurt my felf, but am very ofe ten above half an Hour before I can catch either of them; for you must know we · Mide our felves up and down in Corners, that we may have the more Sport. I only e give you this Hint as a Sample of fuch In-· necent Diversions as I would have you recommend: and am.

Most Esteemed SIR,

Tour ever Loving Freind,

-due side dogs Raupal Timothy Doodle:

THE following Letter was occasioned by mylast Thursday's Paper upon the Absence of Lovers, and the Methods therein mentioned, of making such Absence supportable.

cres, I think my felf obliged to , R. L. & of-CA MONG the feveral ways of Confolation on, which absent Lovers make use of while their Souls are in that State of De-' parture, which, you fay, is Death in Love, there are fome very material ones, that have escaped your Notice. Among these, the First and most received is a crooked · Shilling, which has administred great Comfort to our Fore-fathers, and is still made · use of on this Occasion with very good Esfect in most Part of her Majesty's Domingons. There are fome, I know, who think a Crown Piece cut in two equal Parts, and preserved by the distant Lovers, is of more Sovereign Vertue than the former. But fince Opinions are divided in this Particu-Lar, why may not the fame Perfons make use of both? The Figure of a Heart, whethereut mastone or cast in Metal, whether bleeding upon an Altar, fluck with Darrs, or held in the Hand of a Cupid, has always been looked upon as Talifmannick in Ditreffes of this nature. I am acquainted with many a brave Fellow, who carries his Mittress in the Lid of his Smuff-box, and by that Expedient has supported himself ander the Abfence of a whole Campaign. For my own part, I have tried all thefe Remedies, but never found fo much Beneofic from any as from a Ring; in which my · Miffress's Hair is platted together very artificialy in a kind of True-Lover's Knot. As I have received great Benefit from this Secret,

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cret, I think my felf obliged to communicate it to the Publick, for the good of my Fellow Subjects. I defire you will add this Letter as an Appendix to your Confolations upon Absence, and am

Your very Humble Servant,

T.B.

I shall conclude this Paper with a Letter from an University Gentleman, occasioned by my last *Tuesday*'s Paper, wherein I gave some Account of the great Feuds which happened formerly in those learned Bodies, between the modern *Greeks* and *Trojans*.

SIR,

HIS will give you to understand, that there is at present in the Society whereof I am a Member a very considerable Body of Trojans, who, upon a proper Occasion, would not fail to declare our felves. In the mean while we do all we can to annoy our Enemies by Stratagem, and are resolved, by the first Opportunity, to attack Mr. Joshua Barnes, whom we look upon as the Achilles of the opposite Party. As for my felf, I have had the Res putation, ever fince I came from School, of being a trufty Trojan, and am resolved never to give Quarter to the smallest Particle of Greek, where-ever I chance to e meet it. It is for this reason I take it very ill of you, that you fometimes hang out Greek Colours at the Head of your Paper, and

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and sometimes give a Word of the Enemy even in the Body of it. When I meet with any thing of this Nature I throw down your Speculations upon the Table; with that Form of Words which we make use of when we declare War upon an Author,

Gracum est non potest legi.

I give you this Hint, that you may for the future abstain from any such Hostilities at your Peril.

Sep-18"

TROILUS.

Nº 246. Wednesday, December 12.

Οὐκ ἄρα σοί γε παίλε το ιπωότα Πηλούς Οὐδε Θέτις μήτης γλαυκή ή σ' ετικίε θάλασα, Πίτραι τ' ηλίβαίοι, ὅτι τοι νό Ει εξίν απονής.

Mr. SPECTATOR,

A S your Paper is Part of the Equipage of the Tea-Table, I conjure you to print what I now write to you; for I have no other Way to communicate what I have to fay to the fair Sex on the most important Circumstance of Life, even the Care of Children. I do not understand that you profess your Paper is always to consist of Matters which are only to entertain the Learned and Polite, but that it may agree with your Design to publish some which

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may tend to the Information of Mankind in general; and when it does fo, you do more than writing Wit and Humour. Give me Leave then to tell you, that of all the Abufes that ever you have as yet endeavoured toreform, certainly not one wanted fo much your Affistance as the Abuse in nursing of Children. It is unmerciful to fee, that a Woman endowed with all the Perfections and Bleffings of Nature, can, as foon as the is delivered, turn off her innocent, tender, and help-less Infant, and give it up to a Woman that is (ten thousand to one) neither in Health nor good Condition, neither found in Mind onor Body, that has neither Honour nor Reputation, neither Love nor Pity for the poor Babe, but more Regard for the Moe ney than for the whole Child, and never will take further Care of it than what by all the · Encouragement of Money and Presents · she is forced to; like Æ sop's Earth, which would not nurse the Plant of another Ground, altho' never so much improved, by Reason that Plant was not of its own Production. And fince another's Child is no more natural to a Nurse than a Plant. toa strange and different Ground, how can it be supposed that the Child should thrive? and if it thrives, must it not imbibe the gross Humours and Qualities of the Nurse. · like a Plant in a different Ground, or like a Graft upon a different Stock? Do not we observe, that a Lamb sucking a Goat changes very much its Nature, nay even its

Nº246. The SPECTATOR. 43I
Skin and Wooll into the Goat kind? The

Power of a Nurse over a Child, by infufing into it with her Milk her Qualities and

Disposition, is sufficiently and daily observed. Hence came that old Saying concern-

ing an ill-natured and malicious Fellow that

he had imbibed his Malice with his Nurse's Milk, or that some Brute or other had been

his Nurse. Hence Romulus and Remus were faid to have been nursed by a Wolf, Tele-

phus the Son of Hercules by a Hind, Pelisas the Son of Neptune by a Mare, and E-

giftus by a Goat; not that they had actually

fucked such Creatures, as fome Simpletons have imagined, but that their Nurses had

been of such a Nature and Temper, and in-

fused such into them.

MANY Instances may be produced from good Authorities and daily Experience, that

Children actually fuck in the feveral Paffions and depraved Inclinations of their Nur-

fes, as Anger, Malice, Fear, Melancholy,

Sadness, Desire, and Aversion. This Dia-

dorus, Lib. 2. witnesses, when he speaks

faying, That Nero the Emperor's Nurse had been very much addicted to Drinking,

which Habit Nero received from his Nurse, and was so very particular in this, that the

People took so much Notice of it, as in-

flead of Tiberius Nero, they called him Bir

. berius Mero. The same Diodorus also re-

1 lates of Caligula, Predecessor to Nero, that

his Nurse used to moisten the Nipples of her Breast frequently with Blood, to make

Caligula

The SPECTATOR. Nº 246. · Caligula take the better Hold of them; which, fays Diodorus, was the Cause that made him so blood-thirsty and cruel all his Life-time after, that he not only committed frequent Murder by his own Hand, but likewise wish'd that all human Kind were but one Neck, that he might have the Pleafure to cut it off. Such like Degeneracies aftonish the Parents, not knowing after whom the Child can take, feeing the one to incline to Stealing, another Drinking, · Cruelty, Stupidity; yet all these are not minded: Nay, it is easie to demonstrate, that a Child, although it be born from the best of Parents, may be corrupted by anilltempered Nurse. How many Children do we fee daily brought into Fits, Confumptions, Rickets, &c. meerly by fucking their Nurses when in a Passion or Fury. But in-· deed almost any Disorder of the Nurse is a Diforder to the Child, and few Nurses can be found in this Town but what labour under fome Distemper or other. The first Question that is generally asked a young Woman that wants to be a Nurse, is, why she should be a Nurse to other Peoples Children; is answered by her having an ill Husband, and that the must make Shift to live. I think now this very Anfwer is enough to give any Body a Shock if duly confidered; for an ill Husband may, or ten to one if he does not, bring home to his Wife anill Distemper, or at least Vexation

and Disturbance. Besides, as she takes the Child out of meer Necessity, her Food

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will be accordingly, or elfe very coarfe at best; whence proceeds an ill concocted s and coarse Food for the Child, for as the Blood fo is the Milk; and hence I am very well affured proceeds the Scurvy, the Evil, and many other Distempers. I beg of your, for the Sake of the many poor Infants that may and will be faved, by weighing this Case seriously, to exhort the People with the utmost Vehemence to let the Children fuck their own Mother, both for the Benefit of Mother and Child. For the general Argument, that a Mother is weakened by giving Suck to her Children, is vain and fimf ple : I will maintain, that the Mother grows ftronger by it, and will have her Health better than the would have otherwise: She will find it the greatest Cure and Preservative for the Vapours and future Miscarriages. ' much beyond any other Remedy whatfoever: Her Children will be fike Giants, whereas otherwise they are but living Shadows and like unripe Fruit; and certainly, if a Woman is strong enough to bring forth a Child, she is beyond all Doubt strong enough to nurse it afterwards. It grieves me to obferve and confider how many poor Children f are daily ruined by careless Nurses; and yet how tender they ought to be of a poor in-' fant, fince the least Hurt or Blow, especi-' ally upon the Head, may make it senseless, fupid, or otherwise miserable for ever? BUT I cannot well leave this Subject s syet; for it feems to mevery unnatural that a Woman that has fed a Child as Part Vol. III.

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The SPECTATOR. Nº246. of her felf for nine Months, should have no Defire to nurse it farther, when brought to Light and before her Eves, and when by its Cry it implores her Affistance and the 6 Office of a Mother. Do not the very cruellest of Brutes tend their young Ones with sall the Care and Delight imaginable? For how can she be called a Mother that will not nurse its young Ones? The Earth is called the Mother of all things, not because fhe produces, but because she maintains and nurses what she produces. The Generation of the Infant is the Effect of Desire, but the Care of it argues Virtue and Choice. · I am not ignorant but that there are fome Cases of Necessity where a Mother cannot give fuck, and then out of two Evils the s least must be chosen; but there are so very few, that I am fure in a thousand there is hardly one real instance; for if a Woman does but know that her Husband can fpare about three or fix Shilling a Week extraordinary (although this is but feldom confidered) she certainly, with the Affiflance of her Gossips, will soon persuade the good Man to fend the Child to nurse, and easily impose upon him by pretending Indisposition. Thus Cruelty is supported by Fashion, and Nature gives Place to Cufitom. . wold to much the fact con a part alejenalai SleIrR, macheoldiedit negunyila Tour bumble Servant. Sarono sida a Sept 18 12 Thursday,

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Nº 247. Thursday, December 13.

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there who deat in laverive that TE are told by some ancient Authors, that Socrates was instructed in Eloquence by a Woman, whose Name, if I am not mistaken, was Aspasia. I have indeed very often looked upon that Art as the most proper for the Female Sex, and I think the Universities would do well to consider whether they should not fill their Rhetorick Chairs will all She-Professors, work even I : wood small the

IT has been faid in the Praise of some Men. that they could talk whole Hours together upon any thing; but it must be owned to the Honour of the other Sex, that there are many among them who can talk whole Hourstogether upon nothing. I have known a Woman branch out into a long extempore Differtation upon the Edging of a Petticoat, and chide her Servant for breaking a China Cup in all the Figures of Rhetorick.

WERE Women admitted to plead in Courts of Judicature, I am perfuaded they would carry the Eloquence of the Bar to greater Heights than it has yet arrived at. If any one doubts this, let him but be present at those Debates which frequently arise among the Ladies of the British Fishery.

3HT hendeds toler the Word Coller.

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THE first kind therefore of Female Orators which I shall take notice of, are those who are employed in stirring up the Passions, a part of Rhetorick in which Socrates his Wife had perhaps made a greater Proficiency

than his above-mentioned Teacher.

THE fecond kind of Female Orators are those who deal in Invectives, and who are commonly known by the Name of the Cenforious. The Imagination and Elocution of this Sett of Rhetoricians is wonderful. With what a Fluency of Invention, and Copiousness of Expression, will they enlarge upon every little Slip in the Behaviour of another? With how many different Circumstances, and with what variety of Phrases, will they tell over the fame Story? I have known an old Lady make an unhappy Marriage the Subject of a Month's Conversation. She blamed the Bride in one place; pitied her in another; laught at her in a third; wondered at her in a fourth; was angry with her in a fifth; and in short, wore out a pair of Coach-horfes in expressing her Concern for her. At length, after having quite exhausted the Subject on this side, she made a Visit to the new-married Pair, praised the Wife for the prudent Choice she had made, told her the unreasonable Reflections which fome malicious People had cast upon her, and defired that they might be better acquainted. The Cenfure and Approbation of this kind of Women are therefore only to be confidered as Helps to Difcourfe.

A third kind of Female Orators may be comprehended under the Word Goffips.

Mrs.

Mrs. Fiddle Faddle is perfectly accomplished in this fort of Eloquence; she launches out into Descriptions of Christenings, runs Divisions upon an Head-dress, knows every Dish of Mear that is served up in her Neighbourhood, and entertains her Company a whole Afternoon together with the Wit of her little

Boy, before he is able to fpeak.

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THE Coquet may be looked upon as a fourth kind of Female Orator. To give her felf the larger Field for Discourse, she Hates and Loves in the fame Breath, talks to her Lap-Dog or Parrot, is uneasie in all kinds of Weather, and in every part of the Room: She has false Quarrels, and feigned Obligations, to all the Men of her Acquaintance; Sighs when she is not Sad, and Laughs when the is not Merry. The Coquet is in particular a great Mittress of that part of Oratory which is called Action, and indeed feems to speak for no other Purpose, but as it gives her an Opportunity of stirring a Limb, or varying a Feature, of glancing her Eyes, or playing with her Fan.

AS for News-mongers, Politicians, Mimicks, Story-Tellers, with other Characters of that nature, which give Birth to Loquacity, they are as commonly found among the Men as the Women; for which Reason I shall

pass them over in Silence.

I have been often puzzled to affign a Cause, why Women should have this Talent of a ready Utterance in so much greater Perfection than Men. I have sometimes fancied that they have not a Retentive Power, or Ff 2

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the Faculty of suppressing their Thoughts, as Men have, but that they are necessitated to speak every thing they think; and if so, it would perhaps furnish a very strong Argument to the Cartesians, for the supporting of their Doctrine, that the Soul always thinks. But as feveral are of Opinion that the Fair Sex are not altogether Strangers to the Arts of Diffembling, and concealing their Thoughts, I have been forced to relinquish that Opinion, and have therefore endeavoured to feek after some better Reason. In order to it, a Friend of mine, who is an excellent Anatomist, has promised me by the first Opportunity to diffect a Woman's Tongue, and to examine whether there may not be in it certain Juices which render it fo wonderfully voluble and flippant, or whether the Fibres of it may not be made up of a finer or more pliant Thread, or whether there are not in it some particular Muscles, which dart it up and down by fuch fudden Glances and Vibrations; or whether, in the last place, there may not be certain undifcovered Channels running from the Head and the Heart, to this little Instrument of Loquacity, and conveying into it a perpetual Affluence of animal Spirits. Nor must I omit the Reason which Hudibras has given, why those who can talk on Trifles, speak with the greatest Fluency; namely, that the Tongue is like a Race-Horse, which runs the faster the lesser Weight it carries. WHICH

they belt not arithmediate flower, or

all

WHICH of these Reasons so ever may be looked upon as the most probable, I think the Irishman's Thought was very natural, who after some Hours Conversation with a Female Orator told her, that he believed her Tongue was very glad when she was asleep, for that it had not a Moment's Rest all the while she was awake.

THAT excellent old Ballad of the Wanton Wife of Bath has the following remarks-

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I think, quoth Thomas, Womens Tongues Of Aspen Leaves are made.

AND Ovid, though in the description of a very Barbarous Circumstance, tells us, thas when the Tongue of a beautiful Female wat cut out, and thrown upon the Ground, it could not forbear muttering even in that posture,

Abstulit ense fero. Radix micat ultima lingua. Ipsa jacet, terræque tremens immurmurat atræ; Utque salire solet mutilatæ cauda colubra. Palpitat:

Mouth, what could it have done when it had all its Organs of Speech, and Accomplices of Sound about it! I might here mention the Story of the Pippin-Woman, had not I tome reason to look upon it as Fabulous.

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The SPECTATOR. 440

I must confess, I am so wonderfully charmed with the Musick of this little Instrument, that I would by no Means discourage it. All that I aim at, by this Differtation, is, to cure it of feveral disagreeable Notes, and in particular of those little Jarrings and Dissonances which arise from Anger, Censoriousness, Gossiping and Coquetry. In short, I would have it always tuned by Good-Nature, Truth, Discretion and Sincerity.

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Nº 248. Friday, December 14.

Hoe maxime Officii est ut quisque maxime opis indigeat ita ei potissimum opitulari.

HERE are hone who deferve Superioricy over others in the Esteem of Mankind, who do not make it their Endeayour to be beneficial to Society; and who, npon all Occasions which their Circumstances of Life can administer, do not take a certain unfeigned Pleasure in conferring Benefits of one Kind or other. Those whose great Talents and high Birth have placed them in conspicuous Stations of Life, are indifpenfibly obliged to exert fome noble Inclinations for the Service of the World, or else such Advantages become Missortunes, and Shade and Privacy are a more eligible

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Portion. Where Opportunities and Inclinations are given to the same Person, we sometimes fee lublime Instances of Virrue, which fo dazzle our Imaginations, that we look with Scorn on all which in lower Scenes of Life we may our felves be able to practife. But this is a vicious Way of Thinking; and it bears some Spice of romantick Madness for a Man to imagine that he must grow ambitious, or feek Adventures, to be able to do great Actions. It is in every Man's Powerin the World, who is above meer Poverty, not only to do things worthy but heroick. The great Foundation of civil Virtue is Self-Denial; and there is no one above the Necessities of Life, but has Opportunities of exercifing that noble Quality, and doing as much as his Circumitances will bear for the Ease and Convenience of other Men; and he who does more than ordinarily Men practife upon fuch Occasions as occur in his Life, deserves the Value of his Friends as if he had done Enterprizes which are usually attended with the highest Glory. Men of publick Spirit differ rather in their Circumstances than their Virtue; and the Man who does all he can in a low Station, is more an Hero than he who omits any worthy Action he is able to accomplish in a great one. It is not many Years ago since Lapirius, in Wrong of his elder Brother, came to a great Estate by Gift of his Father, by reason of the dissolute Behaviour of the First-born. Shame and Contrition reformed the Life of the disinherited Youth,

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Youth, and he became as remarkable for his good Qualities as formerly for his Errors. Lapirius, who observed his Brother's Amendment, fent him on a New-Year's Day in the Morning the following Letter.

रोड उर्व प्रकरित ने प्रति प्रकार Honoured Brother,

I Enclose to you the Deeds whereby my Father gave me this House and Land: Had he lived till now he would not have beflowed it in that manner; he took it from the Man you were, and I restore it to the Man you are. I am, Tow and the of you

entities at an and a reference is no one at a reference and a

Your affectionate Brother the north sand thoing as much as his with the Fare and Conof other Men; and he who does

T. Than ordinarily Men practife upon fuch As great and exalted Spirits undertake the Pursuit of hazardous Actions for the Good of others, at the same Time gratifying their Pasfion for Glory; fo do worthy Minds in the domestick Way of Lifedeny themselves many Advantages, to fatisfie a generous Benevolence which they bear to their Friends oppressed with Distresses and Calamities. Such Natures one may call Stores of Providence, which are actuated by a fecret celestial Influence to undervalue the ordinary Gratifications of Wealth, to give Comfort to an Heart loaded with Affliction, to save a falling Family, t outh.

mily, to preserve a Branch of Trade in their Neighbourhood, and give Work to the Industrious, preserve the Portion of the helpless Infant, and raise the Head of the mourning Father. People whose Hearts are wholly bent towards Pleasure, or intent upon Gain, never hear of the noble Occurrences among Men of Industry and Humanity, It would look like a City Romance, to tell them of the generous Merchant who the other Day fent this Billet to an eminent Trader under Difficulties to support himself, in whose Fall many hundreds besides himself had perished; but because I think there is more Spirit and true Gallantry in it than in any Letter I have ever read from Strephon to Philis, I shall insert it even in the mercantile honest Stile in which it was fent, gold Avjeny ynn ei namuflat bas

Difadrantage of a Tader; and by thew much fuch as Act towards him is A I Z. c.

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Have heard of the Casualties which have involved you in extreme Distress at this Time; and knowing you to be a Man of great Good-nature, Industry, and Probity, have resolved to stand by you. Be of good Chear, the Bearer brings with him five thousand Pounds, and has my Order to answer your drawing as much more on my Account. I did this in Haste, for Fear I should come too late for your Relief; but you may value your felf with me to the Sum of fifty thousand Pounds; for I can very chearfully run the Hazard of being so

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much less rich than I am now, to save an honest Man whom I love.

Your Friend and Servant,

W. P.

I think there is somewhere in Montagne Mention made of a Family-Book, wherein all the Occurrences that happened from one Generation of that House to another were recorded. Were there fuch a Method in the Families which are concerned in this Generosity, it would be an hard Task for the greatest in Europe to give in their own, an Instance of a Benefit better placed, or conferred with a more graceful Air. It has been heretofore urged, how barbarous and inhuman is any unjust Step made to the Disadvantage of a Trader; and by how much fuch an Act towards him is deteltable, by fo much an Act of Kindness to him is laudable. I remember to have heard a Bencher of the Temple tell a Story of a Tradition in their House, where they had formerly a Custom of chusing Kings for such a Seafon, and allowing him his Expences at the Charge of the Society: One of our Kings, faid my Friend, carried his royal Inclination a little too far, and there was a Committee ordered to look into the Management of his Treafury. Among other things it appeared, that his Majesty walking incog. in the Cloyster, had over-heard a poor Man fay to another, Such a fmall Sum would make me the happiest

happiest Man in the World. The King out of his royal Compassion privately enquired into his Character, and finding him a proper Object of Charity sent him the Money, When the Committee read their Report the House passed his Accompts with a Plaudite without further Examination, upon Recital of this Article in them,

1. s. d.

For making a Man happy, 10 00 00 T

Nº 249. Saturday, December 15.

Téras axago in Gestois devon xaxón.

Frag. Vet. Po.

that has not been treated of by others, I throw together my Reflections on it without any Order or Method, so that they may appear rather in the Loosenessand Freedom of an Essay, than in the Regularity of a Set Discourse. It is after this manner that I shall consider Laughter and Ridicule in my present Paper.

MAN is the merriest Species of the Creation, all above and below him are serious. He sees things in a different Light from other Beings, and finds his Mirth rising from Objects which perhaps cause something like Pity or Displeasure in higher Natures. Laughter is indeed a very good Counterpoise to the

Spleen:

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Spleen; and it seems but reasonable that we should be capable of receiving Joy from what is no real Good to us, since we can receive

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Grief from what is no real Evil.

I have in my Forty seventh Paper raised a Speculation on the Notion of a modern Philosopher, who describes the first Motive of Laughter to be a secret Comparison which we make between our selves and the Persons we laugh at; or in other Words, that Satisfaction which we receive from the Opinion of some Pre-eminence in our selves, when we see the Absurdities of another, or when we reslect on any past Absurdities of our own. This seems to hold in most Cases, and we may observe that the vainest Part of Mankind are the most addicted to this Passion.

I have read a Sermon of a Conventual in the Church of Rome on those Words of the Wise Man, I said of Laguhter it is mad, and of Mirth what does it. Upon which he laid it down as a Point of Doctrine, that Laughter was the Effect of Original Sin, and that

Adam could not laugh before the Fall.

LAUGHTER, while it lasts, slackens and unbraces the Mind, weakens the Faculties, and causes a kind of Remisness, and Dissolution in all the Powers of the Soul: And thus far it may be looked upon as a Weakness in the Composition of human Nature. But if we consider the frequent Reliefs we receive from it, and how often it breaks the Gloom which is apt to depress the Mind and damp our Spirits, with transient unexpected

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Nº 249. The SPECTATOR. 447 unexpected Gleams of Joy, one would take

Care not to grow too wife for fo great a

Pleasure of Life.

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THE Talent of turning Men into Ridicule, and exposing to Laughter those one converses with, is the Qualification of little ungenerous Tempers. A young Man with this Cast of Mind cuts himself off from all manner of Improvement. Every one has his Flaws and Weaknesses; nay, the greatest Blemishes are often found in the most shinning Characters; but what an absurd thing is it to pass over all the valuable Parts of a Man, and fix our Attention on his Infirmities; to observe his Impersections more than his Virtues; and to make use of him for the Sport of others, rather than for our own Improvement.

WE therefore very often find that Persons the most accomplished in Ridicule, are those who are very shrewd at hitting a Blot, without exerting any thing Masterly in themselves. As there are many eminent Criticks who never writ a good Line, there are many admirable Bussoons that animadvert upon every single Defect in another, without ever discovering the least Beauty of their own. By this Means these unlucky little Wits often gain Reputation in the Esteem of vulgar Minds, and raise themselves above Persons of much more laudable Characters.

IF the Talent of Ridicule were employed to laugh Men out of Vice and Folly, it might be of some Use to the World; but instead

of this, we find that it is generally made Use of to laugh Men out of Virtue and good Sense, by attacking every thing that is Solemn and Serious, Decent and Praise-worthy in human Life.

WE may observe, that in the First Ages of the World, when the great Souls and Master-pieces of human Nature were produced. Men shined by a noble Simplicity of Behaviour, and were Strangers to those little Embellishments which are so fashionable in our present Conversation. And it is very remarkable, that notwithstanding we fall short at present of the Ancients in Poetry, Painting, Oratory, History, Architecture, and all the noble Arts and Sciences which depend more upon Genius than Experience, we exceed them as much in Doggerel, Humour, Burlesque, and all the trivial Arts of Ridicule. We meet with more Raillery among the Moderns, but more good Sense among the Ancients.

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Writing are Comedy and Burlesque. The first ridicules Persons by drawing them in their proper Characters, the other by drawing them quite unlike themselves. Burlesque is therefore of two kinds, the first represents mean Persons in the Accourtements of Heroes; the other describes great Persons acting and speaking, like the basest among the People. Don Quinate is an Instance of the first, and Lucian's Gods of the second. It is a Dispute among the Criticks, whether Burlesque

esque Poetry runs best in Heroic Verse, like that of the Dispensary, or in Doggerel, like that of Hudibras. I think where the low Character is to be raised the Heroic is the proper Measure, but when an Hero is to be pulled down and degraded, it is done best in Doggerel.

IF Hudibras had been set out with as much Wit and Humour in Heroic Verse as he is in Doggerel, he would have made a much more agreeable Figure than he does; tho'the generality of his Readers are so wonderfully pleased with the double Rhimes, that I do not expect many will be of my Opinion in

this Particular.

I shall conclude this Essay upon Laughter with observing that the Meraphor of Laughing, applied to Fields and Meadows when they are in Flower, or to Trees when they are in Blossom, runs through all Languages; which I have not observed of any other Metaphor, excepting that of Fire, and Burning, when they are applied to Love. This shews that we naturally regard Laughter, as what is both in it felf amiable and beautiful. For this Reason likewise Venus has gained the Title of (pixpupeions) the Laughter-loving Dame, as Waller has translated it, and is represented by Horace as the Goddess who delights in Laughter. Milton, in a joyous Affembly of imaginary Persons, has given us a very poetical Figure of Laughter. His whole Band of Mirth is fo finely described that I shall fet down the Passage at length. Bus VOL. III

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But come thou Goddess fair and free, In Heav's ycleap'd Euphrosyne, And by Men, Heart-easing Mirth,
Whom lovely Venus at a Birth With two Sifter Graces more To Ivy-crowned Bacchus bore: Haste thee Nymph, and bring with thee Fest and youthful follity, Quips and Cranks, and wanton Wiles, Nods, and Becks, and wreathed Smiles, Such as hang on Hebe's Cheek, And love to live in dimple fleek; Sport that wrinkled Care derides, And Laughter holding both his Sides. Come, and trip it as you go On the light fantaflick Toe, And in thy right Hand lead with thee, The Mountain Nymph, Sweet Liberty; And if I give thee Honour due, Mirth, admit me of thy Crue To live with ber, and live with thee, In unreproved Pleasures free.

Sun in More of John 20 Main in The Land I such est subject washie and bringer.



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Nº 250. Monday, December 17.

Disce docendus adbuc, qua censet amiculus, ut si \
Cacus iter monstrare velit; tamen astice si quid
Et nos, quod cures proprium fecisse, loquamur. Hor.

Mr. SPECTATOR,

YOU see the Nature of my Request by the Latin Motto which I address to you. I am very sensible I ought not to use many Words to you, who are one of but few; but the following Piece, as it relates to Speculation in Propriety of Speech, being a Curiosity in its Kind, begs your Patience: It was found in a poetical Virtuoso's Closet among his Rarities; and since the several Treaties of Thumbs, Ears and Noses have obliged the World, this of

Eyes is at your Service.
The first Eye of Consequence (under the invisible Author of all) is the visible Luminary of the Universe: This glorious

Spectator is faid never to open his Eyes at his Rifing in a Morning, without having a whole Kingdom of Adorers in

Persian Silk waiting at his Levée. Milions of Creatures derive their Sight from

this Original, who, besides his being the Gg 2 great

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great Director of Opticks, is the furest Test whether Eyes be of the same Species with that of an Eagle or that of an ' Owl: The one he emboldens with a man-' ly Assurance to look, speak, act or plead before the Faces of a numerous Assembly; the other he dazzles out of Countenance into a sheepish Dejectedness. The Sun-Proof Eye dares lead up a Dance in a full Court; and without blinking at the · Lustre of Beauty, can distribute an Eve of proper Complaifance to a Room crowded with Company, each of which deserves particular Regard; while the other fneaks from Conversation, like a fearful Debtor, who never dares look out. but when he can fee no Body, and no Body him.

THE next Instance of Opticks is the famous Argus, who (to speak in the Language of Cambridge) was one of an hundred; and being us'd as a Spy in the Affairs of Jealousie, was obliged to have all his Eyes about him. We have no Account of the particular Colours, Casts and Turns of this Body of Eyes; but as he was Pimp for his Mistress Juno, 'tis probable he us'd all the modern Leers, sly Glances, and other occular Activities to serve his Purpose. Some look upon him as the then King at Arms to the Heathenish Deities, and make no more of his Eyes than

Nº 250. The SPECTATOR. as fo many Spangles of his Herald's Cat in Cost short a moisius all les THE next upon the Optick Lift is old Janus, who stood in a double-fighted Capacity like a Person placed betwixt ' two opposite Looking-Glasses, and so took a fort of Retroprospective Cast at one View. Copies of this double-faced Way are not yet out of Fashion with many Professions, and the ingenious Artists pretend to keep up this Species by doubleheaded Canes and Spoons; but there is no Mark of this Faculty except in the emble-' matical Way of a wife General having an Eye to both Front and Rear, or a pious Man taking a Review and Prospect of his Past and Future State at the same Time. ' I must own that the Names, Colours, Qualities, and Turns of Eyes vary almost in every Head; for, not to mention the common Appellations of the Black, the Blue, the White, the Grey, and the like, the most remarkable are those that borrow their Title from Animals, by Vertue of fome peculiar Quality or Refemblance they bear to the Eyes of the respective Creature; as that of a greedy rapacious A-' spect takes its Name from the Cat, that of a sharp piercing Nature from the Hawk, those of an amorous roguish Look derive

their Title even from the Sheep, and we

fay fuch a one has a Sheep's Eye, not fo

much to denote the Innocence as the fim-Gg 3

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ple Slyness of the Cast: Nor is this meta-

phorical Inoculation a modern Invention,

for we find *Homer* taking the Freedom to place the Eye of an Ox, Bull, or Cow in

one of his principal Goddesses, by that

frequent Expression of,

Βοώπις πότνια ήςη-

NOW as to the peculiar Qualities of the Eye, that fine Part of our Constitution feems as much the Receptacle and Seat of our Passions, Appetites, and Inclinations, as the Mind it felf; at least 'tis as the outward Portal to introduce them to the House within, or rather the common Thorough-fare to let our Affections pass in and out; Love, Anger, Pride, and Avarice all visibly move in those little Orbs. · I know a young Lady that can't fee a certain Gentleman pass by, without shewing a fecret Defire of feeing him again by a Dance in her Eye-balls; nay, she can't for the Heart of her helplooking half a Street's Length after any Man in a gay Drefs. You cannot behold a covetous Spirit walk by a Goldsmith's Shop, without casting a wishful Eye at the Heaps upon the Counter. Does not an haughty Person shew the Temper of his Soul in the supercilious Rowl of his Eye? and how frequently in the Height of Passion does that moving Picture in our Head start and stare,

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gather a Redness and quick Flashes of Lightning, and makes all its Humours fparkle with Fire, as Virgil finely defcribes it.

-Ardentis ab ore Scinetille absistant: oculis micat acribus ignis.

AS for the various Turns of the Eye-fight, fuch as the voluntary or involuntary, the half or the whole Leer, I shall not enter into a very particular Account of them; but let me observe, that oblique Vision, when natural, was anciently the Mark of Bewitchery and magical Fascination, and to this Day 'tis a malignant ill Look; but when tis forc'd and affected it carries a wanton Defign, and in Play-houses and other publick Places this ocular Intimation is often an Affignation for bad Practices: But this Irregularity in Vision, together with such Enormities as tipping the Wink, the circumspective Rowl, the Side-Peep thro' a thin Hood or Fan, must be put in the ' Class of Heter-opticks, as all wrong Notions of Religion are rank'd under the ' general Name of Heterodox, All the permicious Applications of Sight are more ' immediately under the Direction of a 'SPECTATOR; and I hope you will arm ' your Readers against the Mischiefs which are daily done by killing Eyes, in which and of work to di G g 4 at and 1 : 25 to you

printed

The SPECTATOR. Nº 250. you will highly oblige your wounded sunknown Friend, dam bus guintinget a sh planta light has a controlled we sla T. B.

Mr. SPECTATOR,

TOU professed in several Papers your particular Endeavours, in the Province of SPECTATOR, to correct the · Offences committed by Starers, who difturb whole Assemblies, without any Regard to Time, Place or Modesty. You complained also, that a Starer is not usually a Person to be convinced by the Reason of the Thing; nor so easily rebuked, as to amend by Admonitions. I thought therefore fit to acquaint you with a convenient Mechanical way, which 4 may easily prevent or correct Staring, by 4 an Optical Contrivance of new Perspedive-Glasses, short and commodious like Opera-Glasses, fit for short-sighted Peoople as well as others; these Glasses making the Objects appear, either as they are feen by the naked Eye, or more diflinct, though somewhat less than Life, f or bigger and nearer. A Person may by the help of this Invention take a View of f another, without the Impertinence of Stafring; at the same time it shall not be possible to know whom or what he is looking f at. One may look towards his right or f left Hand, when he is supposed to look forwards: This is fet forth at large in the printed

Nº 250. The SPECTATOR. printed Proposals for the Sale of these Glasfes, to be had at Mr. Dillon's in Long-Acre, next Door to the White Heart : Now, Sir, as your Spectator has occasion'd the publishing of this Invention, for the Benefit of ' modest Spectators, the Inventor desires your Admonitions, concerning the decent Use of it, and hopes by your Recommendation that for the future Beauty may be beheld, without the Torture and Confusion which it suffers from the Insolence of Starers. By this Means you will relieve the Innocent from an Infult which there is no Law to punish, though it is a greater Offence than many which are within Cognizance of Juflice. I am, so W Ball add made act good or Your Calls the contrary, W. R. R. R. W. Cowe Come calls the Rumage de la Fille.

Your most Humble Servant,

Q Abraham Spy. sin nogu w Jep 20 in monari must budged, which I thell leave with my Real



sor golds one of heart you with vigilland. an bonde Life thoods. I have jore pred te-

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retail Projects to, resing many All Jons of mondad off supplied meiner Tuefday,

No 251. Tuesday, December 18.

ies, to be had at Mr. Willow's in Long- Mere.

Admoninous contempones of the contempone of the Lingua centum funt, breque centum, it is for Ferrea vox

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without the Tosture and Confusion which HERE is nothing which more aftonithes a Foreigner, and frights a Country Squire, than the Cries of London. My good Friend Sir Rocen often declares, that he cannot get them out of his Head, or go to fleep for them the first Week that he is in Town. On the contrary, WILL HONEY-COMB calls them the Ramage de la Ville, and prefers them to the Sounds of Larks and Nightingales, with all the Musick of the Fields and Woods. I have lately received a Letter from some very odd Fellow upon this Subject, which I shall leave with my Reader, without faying any thing further of it.

SIR,

Am a Man out of all Business, and would willingly turn my Head to any thing for an honest Livelihood. I have invented several Projects for raising many Millions of Money without burthening the Subject, but

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but I cannot get the Parliament to listen to me, who look upon me, forfooth, as a Projector; so that despairing to enrich either my self or my Country by this Publick-spiritedness, I would make some Proposals to you relating to a Design which I have very much at Heart, and which may procure me an handsome Subsistance, if you will be pleased to recommend it to the

Cities of London and Westminster.

troller general of the London Cries, which are at present under no manner of Rules or Discipline. I think I am pretty well qualified for this Place, as being a Man of very strong Lungs, of great Insight into all the Branches of our British Trades and Manufactures, and of a competent Skill in Musick.

'THE Cries of London may be divided into Vocal and Instrumental. As for the latter, they are at present under a very great Disorder. A Freeman of London has the Privilege of disturbing a whole Street for an Hour together, with the Twancking of a brass Kettle or a Frying-pan. The Watch-man's Thump at Midnight startles us in our Beds, as much as the breaking in of a Thief. The Sow-gelder's Horn has indeed something musical in it, but this is seldom heard within the Liberties. I would therefore propose, that no Instrument of this Nature should be made use of, which

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I have not tuned and licenfed, after having carefully examined in what manner it may affect the Ears of her Majesty's liege Sube jects. I we was mod and no flow

· VOCAL Criesare of much larger Extent, and indeed to full of Incongruities and Barbarisms, that we appear a distracted 'City to Foreigners, who do not comprehend the Meaning of fuch enormous Outcries. Milk is generally fold in a Note above Elab, and in Sounds fo exceeding fhrill, that it often fets our Teeth an edge. 'The Chimney-sweeper is confined to no certain Pitch; he fometimes utters himfelf in the deepest Base, and sometimes in the sharpest Treble; sometimes in the highest, and sometimes in the lowest Note of the Gamut. The fame Observation ' might be made on the Retailers of Smallcoal, not to mention broken Glasses or Brick-dust. In these, therefore, and the ' like Cases, it should be my Care to sweeten and mellow the Voices of these itine-' rant Tradesmen, before they make their 'Appearance in our Streets; as also to accommodate their Cries to their respe-' clive Wares; and to take Care in particu-Iar that those may not make the most Noise, who have the leaft to fell, which is very obfervable in the Venders of Card-matches to whom I cannot but apply that old Proverb of Much Cry but little Wool.

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SOME of these last-mentioned Musicians are so very loud in the Sale of these trifling Manufactures, that an honest splenetick Gentleman of my Acquaintance bargained with one of them never to come into the Street where he lived: But what was the Effect of this Contract? why, the whole Tribe of Cardmatch-makers which frequent that Quarter, passed by his Door the very next Day, in hopes of being bought off after the fame manner. IT is another great Imperfection in our London Cries, that there is no just Time onor Measure observed in them. Our News ' should indeed be published in a very quick Time, because it is a Commodity that will onot keep cold. It should not however be cried with the same Precipitation as Fire: 'Yet this is generally the Case: A bloody Battel alarms the Town from one End to another in an Instant. Every Motion of the French is published in fo great an Hurry, that one would think the Enemy were at our Gates. This likewife I would take upon me to regulate in fuch a manner, that there should be some Distinction made between the spreading of a Victory, a March, or an Incampment, a Dutch, a Portugal, or a Spanish Mail. Nor must I omit under this Head, those excessive Alarms with which ' feveral boifterous Rusticks infest our Streets

'in Turnip Season; and which are more in-

excusable, because these are Wares which

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e are in no Danger of Cooling upon their Hands.

flow Time, and are in my Opinion much more tuneable than the former; the Gooper in particular swells his last Note in an hollow Voice, that is not without its Harmony; nor can I forbear being inspired with a most agreeable Melancholy, when I hear that sad and solemn Air with which the Publick is very often asked, if they have any Chairs to mend. Your own Memory may suggest to you many other lamentable Ditties of the same Nature, in which the Musick is wonderfully languishing and melodious.

I am always pleased with that particular Time of the Year which is proper for the pickling of Dill and Cucumbers; but alast this Cry, like the Song of the Nightingales; is not heard above two Months. It would therefore be worth while to consider whether the same Air might not in some Cases be a

dapted to other Words.

ous Consideration, how far, in a well-regulated City, those Humourists are to be
tolerated, who not contented with the
traditional Cries of their Fore-fathers,
have invented particular Songs and Tunes
of their own: Such as was, not many
Years since, the Pastry-man, commonly known by the Name of the Colly-Molly-Puff; and such as is at this Day the
Vender

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Vender of Powder and Washballs, who, if I am rightly informed, goes under the

Name of Powder-Watt. I must not here omit one particular Absurdity which runs thro' this whole vociferous Generation, and which renders their Cries very often not only incommodious, but altogether useless to the Publick. I mean that idle Accomplishment which they all of them aim at, of Crying to as not to be understood. Whether or nothey have learned this from several of our affected Singers, I will not take upon me to fay; but most certain it is, that People know the Wares they deal in rather by their Tunes than by their Words; infomuch that I have fometimes feen a Country Boy run out to buy Apples of a Bellows-mender, and Gingerbread from a Grinder of Knives and Sciffars. Nay, fostrangely infatuated are some very eminent Artists of this particular Grace in a Cry, that none but their Acquaintance are able to guess at their Profession; for who else can know, that Work if I had it, should be the Signification of

a Corn-Cutter.
FORASMUCH therefore as Persons of this Rank are seldom Men of Genius or Capacity, I think it would be very proper that some Man of good Sense and sound Judgment should preside over these pub-

lick Cries, who should permit none to lift

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The SPECTATOR. Nº 251. 464 our their Voices in our Streets, that have not tuneable Throats, and are not only able to overcome the Noise of the Croud. and the rattling of Coaches, but also to vend their respective Merchandizes in apt Phrases, and in the most distinct and agreesble Sounds. I do therefore humbly recommend my felf as a Person rightly quae lifted for this Post, and if I meet with fitting Encouragement, shall communicate fome other Projects which I have by me. that may no less conduce to the Emolument of the Publick? at noque shat ton liw I certain it is, that People know the Wares they deal in rather by clem Line than by their Words 28 (Sat &that I have fometimes feen a Country Boy run out to Dy. bread from Winder of Knives and Soilvery eminent Artifle of whisebarticular Grace in a Crys that none but their Acquaintance are able to guels at their Pro-The End of the Third Volume. a Corn-Gutter, at · FOR ASMUCH therefore as Perfons of this Rankerefeldom Men of Genius or Capacity, I think it would be very proper that fome Man of good Sense and found 'Judgment flould prefide over thele publick Ories, who were permit neme to life

